

A New and Full

M E T H O D

Of Settling the

CANONICAL AUTHORITY

OF THE

NEW TESTAMENT.

WHEREIN

All the antient Testimonies concerning this Argument are produced; the several Apocryphal Books, which have been thought canonical by any Writers, collected, with an *English* Translation of each of them; together with a particular Proof that none of them were ever admitted into the Canon, and a full Answer to those, who have endeavoured to recommend them as such.

VOL. III.

By the late Reverend

Mr. JEREMIAH JONES.

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THE NEW TESTAMENT

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METHOD
FOR
Settling the CANON
OF THE
NEW TESTAMENT.

PART IV.

A General Dissertation, or Proof, concerning the Canonical Authority of the FOUR GOSPELS.



BEFORE I enter upon the Proof of the Canonical Authority of each of the Gospels in particular, it will be very serviceable to my Design to observe and shew, that *the Primitive Christians have expressly acknowledg'd only Four Gospels, and those Four Gospels which we now receive under the Names of Matthew, Mark, Luke,*

Luke, and John, to be genuine and canonical. I shall produce the several Testimonies which I have observ'd, according to the Order of Time in which the Writers liv'd; and among these it will not be amiss to place,

I. St. JOHN.

I. The Testimony of St. John the Apostle; concerning whom we are told by *Eusebius*^a, *That when the three Gospels (of Matthew, Mark, and Luke) were publish'd and known to every Body, St. John at length saw them, approv'd them, and confirm'd the Truth of them; but (own'd) that they were defective as to the Account of those things which were done by our Saviour at the Beginning of his Ministry — For which Reason John, being desir'd by his Friends, supplied the Defects of the three others, and wrote his Gospel to inform us of that Time, and the Things which were done by our Saviour in it, viz. before the Imprisonment of John the Baptist.* Now hence it follows;

1. That before St. John wrote his Gospel the Christians of that first Age own'd and receiv'd no other than the Gospels of *Matthew, Mark, and Luke*; altho' 'tis certain there were many other false Gospels extant at that Time, as I have elsewhere prov'd.

2. That these three were universally receiv'd and approv'd.

3. That they were with just Reason so approv'd, because St. John also did approve them.

^a Τὰν προαναγραφέντων τριῶν
 ἕως πάντας ἡδὴ καὶ ἐς αὐτὸν διαδο-
 μένων, ἀποδέχασθαι μὲν φασὶν
 ἀληθίαν αὐτοῖς ἐπιμαρτυροῦντα,
 ῥῶν δὲ ἀρὰ λυπεῖσθαι τὴν γραφὴν
 τῇ περὶ τῶν ἐν πρώτοις καὶ κατ'
 ἀρχὴν τῆ κηρυγμάτων ὑπὸ τῆ
 πεπραγμένην διγύγῃ — Παρὰ

κληθεῖσθαι δὲ ἐν ταύτῃ ἐνικα φησὶ
 τὸν ἀποστόλου Ἰωάννου τοῦ ὑπὸ τῶν
 προτέρων διαγγελλέντων παρεισέναι
 πλείοντα χρόνον, καὶ τὰ κατὰ τῆ-
 τοῦ πεπραγμένου τῷ Σατῆρι, ταῦτα
 δὲ ἢ τὰ προ τῆς τῆ καθ' ἑξῆς, τὰ
 κατ' αὐτοῦ διαγγελλίαν παραδόναι.
 Hist. Eccl. l. 3. c. 24.

Besides

Besides this Testimony of *Eusebius*, I find in a very old Book, entit'led *Μαρτυριον Τιμοθεου τῆς αποστολῆς*, i. e. *The Martyrdom of Timothy the Apostle*, of which we have an Extract in *Photius* (Cod. ccliv.) "That when after the Death of *Domitian*, *Nerva* became Emperor, *John* return'd to *Ephesus*, from which Place he had been banish'd by *Domitian*, he then took the several Books which contain'd the History of our Saviour's Sufferings, and Miracles and Doctrines, and were now translated into several different Languages, review'd them, rectified them, and join'd himself to the former three Evangelists, (by writing his Gospel.)" I confess I can't certainly determine the Age of this Book. There is a Book extant, entit'led *The Martyrdom of Timothy*, which goes under the Name of *Polycrates*, a Bishop of *Ephesus*, in the latter End of the second Century, out of which *Photius* seems to have made this Extract, and if this be true, it makes the History more valid; but it must be own'd that several learned Men are of Opinion this Book was not made by *Polycrates*, into which it is not my Business here to enquire.

2. St. POLYCARP.

II. The Testimony of *Polycarp*, who, according to *Irenæus*^b, was not only instructed by the Apostles, and acquainted with many who had seen Christ, but plac'd by the Apostles in Asia, as Bishop of Smyrna, whom, says he, I also saw when I was Young. He (*Polycarp*) expressly mentions together

^b Καὶ Πολυκαρπὸς δὲ ὡς ῥησιν ὑπο Σμύρνη ἐκκλησίᾳ ἐπισκοπῶν, ὃν καὶ ἡμεῖς εὐρακαμην ἐν τῇ πρώτῃ ἡλικίᾳ. Adv. Hæres. L. 3. c. 3. & apud Euseb. Lib. 4. c. 14.

our four Gospels and their Authors thus ; “ It
 “ was not without Reason that the Evangelists be-
 “ gan their Gospels different ways, tho’ the De-
 “ sign of each of them was the same. *Matthew*,
 “ because he wrote to the *Hebrews*, began with
 “ the Genealogy of Christ, that he might evidence
 “ Christ to be descended of that Family, which all
 “ the Prophets had foretold he should descend
 “ from. *John* being fix’d among the *Ephesians*,
 “ who as *Gentiles* were ignorant of the Law, be-
 “ gan his Gospel with an Account of the Cause
 “ of our Redemption, viz. that God would have
 “ his Son become incarnate for our Salvation.
 “ *Luke* begins with the Priesthood of *Zacharias*,
 “ that by the Account of his Son’s miraculous
 “ Birth, and his being so considerable a Preacher,
 “ he might evidence the Divinity of Christ to the
 “ Gentiles. *Mark* began his Gospel with the Ex-
 “ plication of some antient Prophecies relating to
 “ the Coming of Christ, that his Gospel might
 “ appear no new thing, but the same as had been
 “ of old. ” For this Fragment of *Polycarp* we
 are obliged to *Feuardentius*, who in his Notes on
Irenæus, L. 3. c. 3. publish’d it with some other
 Fragments of *Polycarp* out of a very antient Manu-
 script of *Victor Capuanus’s Catena*, upon the four
 Evangelists ; which *Catena* he there promises to

“ Rationabiliter Evangelistæ
 principiis diversis utuntur, quam-
 vis una eademque evangelizandi
 eorum probetur intentio. Mat-
 theus, ut Hebræis scribens, ge-
 nealogiæ Christi ordinem texuit,
 ut ostenderet ab eâ Christum
 descendisse progenie, de quâ
 eum nasciturum universi Pro-
 phetæ cecinerant. Joannes au-
 tem ad Ephesum constitutus,
 qui Legem tanquam ex Genti-
 bus ignorabant, a causâ nostræ
 Redemptionis Evangelii sumpsit

exordium, quæ causa ex eo ap-
 pareret, quod filium suum Deus
 pro nostrâ salute voluit incarnari.
 Lucas vero a Zachariæ sacer-
 dotio incipit, ut ejus filii mi-
 raculo nativitatis, & tanti Præ-
 dicatoris officio Divinitatem
 Christi Gentibus declararet. Un-
 de & Marcus antiqua prophetici
 mysterii competentia adventui
 Christi declarat, ut non nova sed
 antiquitus prolata ejus Prædi-
 catio probaretur. Vid. Loc. Iren.
 cit. p. 241.

publish ;

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publish; but whether he did, or no, I know not. *Victor Capuanus* liv'd, according to *Feuardentius*, in the Year of Christ 480. *Johan. Jacob. Gryneus* (*Præfat. in Orthodoxographa*) places him sooner, viz. A. D. 455. but *Bellarmino*^d, and *Dr. Cave*^e, place him near a hundred Years later, viz. in the Year 540, and 545. as also does *Dr. Mill*^f.

3. TATIAN.

III. That there were only the four Gospels of *Matthew, Mark, Luke* and *John*, receiv'd in the middle Part of the second Century, is evident from *Tatian's Harmony*, which was made about that Time. He was a Scholar of *Justin Martyr*, and συναφειαν τινα και συναγωγην εν' οιδ' οπως των διαγγελιων συν-δεις, το δια τεσσαρων προσωνομασιν, ο και παρατισιν επι νυν φερεται. *Euseb. Hist. Eccl. Lib. 4. c. 29.* compil'd a certain Harmony of the Gospels, and called it The Gospel of the Four; which is even to this Day in the Hands of some. The same Account is also in *Epiphanius, Hæres. 46. n. 1.* There can be no reasonable Doubt but that these four were the Gospels of *Matthew, Mark, Luke*, and *John*; for not only the Number agrees, but these were the only four Gospels that ever were reduc'd to a Harmony. Besides, if the above-mention'd *Victor Capuanus* is to be credited, the Harmony of *Tatian* is still extant; for that which he publish'd in the fifth or sixth Century, with a Preface to prove it was wrote by *Tatian*, we have now printed among the *Orthodoxographæ*; and this contains our present four Gospels, and no other. But I must own that I question much, whether this be the Work of *Tatian*, or no; for the Genealogy of Christ is

^d De Scriptor. Eccles. p. 213.

^e Hist. Liter. p. 411.

^f Prolegom. in Nov. Testam.

§. 351.

^g Vol. I. p. 659, &c.

in this Harmony of *Tatian*^h, which was not in the antient one under his Nameⁱ.

It may indeed be objected that *Victor Capuanus*, in his Preface to that which he thought to be the Harmony of *Tatian*, says, that *He gave his Work the Title of Diapente*^k; *I find*, says he, *by the History of Eusebius, that Tatian, a very learned Man and excellent Orator of that Time, compil'd one Gospel out of the Four, to which he gave the Title of Diapente, i. e. of Five; or, The Gospel of Five; as tho' he had made his Harmony out of five Gospels.* Accordingly I find that *Grotius*^l has explain'd the Word *Diapente*; *Tatian*, says he, *when he made one Gospel out of four, follow'd not only the Greek, but the Hebrew Copies of Matthew; whence it came to pass that his Work, which was commonly call'd Δια Τεσσαρεων, or The Gospel of Four, was by others call'd The Gospel according to the Hebrews; by others Δια Πεντε, or The Gospel of Five.*

To this I answer, (1.) That tho' I question not but *Tatian* made use of the *Hebrew Copies* of *St. Matthew*, yet he made use of them as what he look'd upon to be the most authentick and genuine, and so made no use of the *Greek*, as of another or fifth Gospel. This is what I have conjectur'd, and endeavour'd to prove in the former Volume^m;

^h See Chap. V. Orthodoxogr. p. 663.

ⁱ This I have observ'd already. Vol. I. Part II. ch. xxxix. p. 493.

^k Ex historia quoque ejus (scil. Eusebii) comperi, quod *Tatianus*, vir eruditissimus & orator illius temporis clarissimus, unum ex quatuor compaginaverit Evangelium, cui titulum *Diapente* imposuit. Orthodoxogr. p. 659.

^l Puto autem *Tatianum*, cum ex quatuor Evangeliiis unum concinnaret, secutum in *Matthæi* verbis non *Græcos* tantum, sed & *Hebræos* codices, unde Evangelium illud quod vulgo Δια Τεσσαρεων (per *Quatuor*) ab aliis dictum secundum *Hebræos*, ab aliis vero Δια Πεντε, per *Quinque*. *Ambr.* in *Titul. Matth.*

^m Loc. jam citat. p. 491, 492.

but

but all which can be concluded hence is, that by a Mistake he made use of an interpolated corrupt Translation of St. *Matthew* instead of the true Greek Original, still looking upon it as the Work of that Evangelist, which is sufficient to my Purpose.

2. As to *Grotius's* Conjecture, that it was call'd *Δια Πεντε*, or *The Gospel of Five*, for the above-mention'd Reason, it seems to me entirely to be founded upon a false Reading; and that instead of *Δια Πεντε* we are to read in the Preface of *Victor* *Δια Τεσσαρων*, as is well conjectur'd by Mr. *Fabricius*ⁿ. My Reasons for this Correction are,

1. That *Victor* in his Preface says, he found the Account which he gives in the History of *Eusebius*; but there is no such thing to be found in *Eusebius*, but on the contrary he saith, *Tatian gave his Work the Title of Δια Τεσσαρων*, i. e. *The Gospel of Four*. Either therefore *Victor Capuanus* was mistaken, or else we must correct his Words by those of *Eusebius*, from whom he transcrib'd; i. e. for *Δια Πεντε*, must read *Δια Τεσσαρων*; *The Gospel of Four*, and not *The Gospel of Five*.

2. If *Victor Capuanus* had thought any thing of Five Gospels being in *Tatian's* Work, he would not have said expressly, "Unum ex quatuor compaginaverit Evangelium," *He compil'd one out of four Gospels*.

3. *Theodoret* (who liv'd in or not long before the Time of *Victor Capuanus*, viz. about the Year of Christ 450) tells us, *He compos'd a Gospel το Δια Τεσσαρων καλεσμενον*, i. e. which was call'd *The Gospel of Four*^o.

ⁿ Cod. Apoc. Nov. Testam. Tom. 1. p. 379.

^o Hæretic. Fabular. Lib. 1. c. 20. Besides all I have said on this Head, it may not be amiss to add the great *Casaubon's* Conjecture, or Correction of

this Place, viz. That for *Δια Πεντε* we should read *Δια Παντων*, meaning that the Title import- ed, The Gospel of all the Four, or the whole entire Gospel. Contr. Baron. *Annal. ad Ann.* 31. N. 3.

Upon the whole then I conclude, there were but four Gospels, viz. those of *Matthew*, *Mark*, *Luke*, and *John*, in Use in the Church in the Time of *Tatian*, i.e. in the Time of *Justin Martyr*, who was *Tatian's* Master.

4. IRENÆUS.

IV. *Irenæus*, who was cotemporary with *Tatian*, has abundantly evidenced, that *there were no more than the four Gospels*, which we now receive, *then receiv'd in the Church*. He has wrote a large Chapter^p, entitl'd *A Proof that there can neither be more nor less than four Gospels*; out of all which I shall only observe these two Things; (1.) That he says the very Hereticks own'd them, and cited them^q: (2.) He calls them vain, ignorant and impudent, who assert, that there are either more or fewer than these four Gospels^r. The Fact therefore, which I am upon, being thus certain, I don't think my self obliged to say any thing concerning the Allegorical Arguments which *Irenæus* makes use of to prove his Point. Mr. *Toland* has banter'd them^s, and Mr. *Fabricius* has shewn^t that there is the like Sort of Reasoning upon that Head in many of the antient Christian Writers; but (as *Du Pin* says^v) "These Sort of Allegories have no other Foundation but meer Fancy, and 'tis in vain to seek for any other Reason of the Number four, than God's own Will."

^p Adv. Hæres. Lib. 3. c. 11. Ofsensio quod neque plura nec minus quam quatuor possunt esse Evangelia.

^q Ipsi hæretici testimonium reddant, & ex ipsis egrediens unusquisque eorum conetur suam confirmare doctrinam, p. 258.

^r Vani omnes & indocti & insuper audaces qui frustrantur

speciem Evangelii, & vel plures quam dictæ sunt vel rursus pauciores inferunt personas Evangelii. p. 259.

^s Amyntor. p. 50, &c.

^t Cod. Apocr. N. T. Tom. 1. p. 382, &c. & Tom. 3. p. 555, &c.

^v Histor. of the Cap. Vol. II. c. 2. §. 2.

5. TERTULLIAN.

V. *Tertullian* has expressly determin'd the Number of Gospels, which were receiv'd by the Church in his Time to four. So (*Lib. 4. adv. Marcion, c. 2.*) "Nobis fidem ex Apostolis Joannes & Matthæus infinuant, ex Apostolicis Lucas & Marcus instaurant;" i. e. *The Credit of the Gospel-History is confirm'd to us by two that were Apostles, viz. Matthew and John, and two that were Apostolick Men (i. e. Companions of the Apostles) Mark and Luke: And in the same Book, c. 5. speaking of the same four Gospels, and naming them, he says, "Eadem auctoritas Ecclesiarum Apostolicarum cæteris quoque patrocinabatur Evangeliiis;" i. e. that they were patroniz'd or confirm'd by the Authority of the Apostolick Churches.*

6. CLEMENS ALEXANDRINUS.

VI. *Clemens Alexandrinus* (not long after *Irenæus*) is the next, whose Testimony I shall produce; He disputing against *Julius Cassianus*, who had cited a Passage out of the Gospel of the *Egyptians* in Favour of the Doctrine of the Unlawfulness of Marriage, replies; *First*, says he, *I observe this is not in either of the Four Gospels deliver'd to us, but in the Gospel according to the Egyptians*"; by which he, who knows that *Clemens* continually cites the four Gospels which we now receive, and no other, will be easily induc'd to believe he here meant the same four. See the Place at large above, Vol. I. Par. II. Ch. XVI. p. 246.

7. ORIGEN.

VII. *Origen*, the Scholar of *Clemens Alexandrinus*, has also confirm'd the same; viz. that though

Stromat. Lib. 3, p. 465.

there

there were many Gospels forg'd by the Hereticks, which, says he, we read, that we may not be thought ignorant, Ecclesia quatuor habet Evangelia, i. e. the Church receives only four Gospels^{*}; and a little after, Quatuor tantum Evangelia sunt prolata, e quibus sub persona Domini & Salvatoris nostri proferenda sunt Dogmata: There are only four Gospels made use of, out of which the Articles of our Religion as from Jesus Christ are to be propos'd. Once more a few Lines after; In his omnibus nihil aliud probamus nisi quod Ecclesia, i. e. quatuor tantum Evangelia recipienda: Among all these Gospels we approve none but those which the Church approves; viz. that only the four Gospels are to be receiv'd. It would be Madness for any one, who ever saw Origen's Works, to ask what four Gospels he meant. Besides that, he elsewhere τον εκκλησιαστικον φυλαττων κανονα, speaking of, or reciting the Canon of the Church, names these four Gospels, α κα μονον αναγινωσκονται εν τη υπο τον θεον εκκλησια τς Θς, i. e. which Four alone are receiv'd without Controversy in the Church of God, which is all over the World. Comment. in Matth. apud Euseb. H. E. L. 6. c. 25.

8. EUSEBIUS.

VIII. Eusebius (who liv'd in the Beginning of the fourth Century) expressly excludes all other Gospels from the Canon besides those Four which we now receive, but places them among the Books which were without any Controversy receiv'd by the Consent of the whole Church⁷.

9. ATHANASIUS.

IX. In the Synopsis under the Name of Athanasius, the Author tells us, that all the Gospels which

^{*} Homil. in Luc. i. 1.

Lib. 3. c. 24, & 25. & alibi

⁷ Vid. Histor. Ecclesiastic. passim.

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are read by any, are rather fit to be conceal'd than read, except the four alone which have been deliver'd to us.

10. AMBROSE.

X. This Father in his Preface to his Commentary on *Luke* has almost transcrib'd *Origen's* Words on the same Place; accordingly he saith, *that tho' the Hereticks have many Gospels, the Church hath only Four, &c.*²

11. JEROME.

XI. In the Preface to his Translation of the Gospels he mentions some false Gospels (*viz.* those of *Lucianus* and *Hesychius*. See above, Vol. I. Part II. Ch. xxii.) and promises, *he will only be concern'd with Four, which, says he, are in the following Order, Matthew, Mark, Luke, and John.*³

It would be endless to cite the many numerous Proofs that may be easily produc'd out of the Fathers of the fourth Century. He that has a mind may see farther Proof of this Matter, in the Places of *Epiphanius*^b, *Jerome*^c, *Chrysostom*^d, and *Austin*^e, which are cited in the Margin, and in the several Catalogues of *Origen*, *Eusebius*, *Athanasius*, *Cyril*, that of the Council of *Laodicea*, *Epiphanius*, *Gregory Nazianzen*, *Philastrius*, *Jerom*, *Austin*, *Ruffin*,

² Proem. Comment. in Luc. in Init.

³ Præfat. in Evangelist. ad Damasum.

^b Hæres. 51. Alegor. a num. quarto usque ad octavum.

^c Præf. in Comm. in Matth. Comm. in Ezek. 10. & Epist. 83. ad Paulin. Tract. VI. fol. 2. This last Epistle is commonly prefix'd to the Vulgate.

^d In Matth. 1. N. B. *Theophylact* has, according to his old Custom, transcrib'd this of *Chrysostom* concerning the Four Evangelists Agreement, which I refer to, into his Preface on *Matthew*.

^e De Consens. Evangel. L. 1. c. 2, 6. T. Opp. 4. & Tract. 36. in Joan. p. 278, 279. T. Opp. 9.

that

that of the third Council of *Carthage*, and the Works of *Dionysius the Areopagite*, which I have collected in the former Volume, Part I. Ch. VIII. p. 73, &c.



CHAP. I.

Who Matthew was. Heracleon, Origen and Grotius mistaken in supposing Matthew and Levi to be the Names of two Persons. He was a Jew. In what Countries he preach'd, and where he died: mention'd in the Talmud. The Occasion of St. Matthew's writing his Gospel.

BEFORE I come to the Gospels themselves, and the Proof of their Authority, it seems to me necessary, that some Account be given of the Author. Accordingly I shall now begin with some short Relations, or Accounts concerning St. *Matthew*, the Author of this Gospel: Besides what we have in the Canonical Gospels, there is not much that can be depended upon now left concerning him. The Popish Legends, and the fabulous Writers of later Ages will afford us Accounts sufficiently particular, but disregarding all these, I shall only mention such Things as seem to be more credible, and built upon better Foundations. The Account we have of him in his Gospel

pel is, that *Jesus at Capernaum saw a Man nam'd Matthew sitting at the Receipt of Custom, and said unto him, Follow me; and he arose and followed him;* Matt. ix. 9. The other Evangelists (*viz. Mark ii. 13, 14. and Luke v. 27, 28.*) relate the same History, only they instead of *Matthew* give him the Name of *Levi*, which seems to have been his Surname, or another Name, by which he was as commonly call'd. 'Tis a Thing well known, that the *Jews* were wont to call a Person by more Names than one; *e. g. Moses's* Father in Law is call'd *Jethro*, *Exod. iii. 1. and Num. x. 29.* He is call'd *Hobab*; and *David's* Son, who is call'd *2 Sam. iii. 3. Chileab*, goes under the Name of *Daniel*, *1 Chron. iii. 1.* *Simon* was also call'd *Peter*, *Matth. x. 2.* *Lebbeus* was surnam'd *Thaddeus*, *ψ. 3, &c.* which Surname, or second Name, seems to have been added to distinguish them from others, who had the same first Name. I have mention'd this, because some, both antient and modern Writers, have imagin'd *Matthew* and *Levi* to have been two different Persons; thus *Heracleon*, an early Heretick of the second Century, and a remarkable Person in the School of *Valentinus*, speaking of those Disciples of Christ, who were not call'd to a publick Acknowledgment or Confession of Christ (by Martyrdom) names *Matthew, Philip, Thomas, and Levi*; and *Origen*, discoursing particularly of Christ's Apostles, first mentions *Matthew* the Publican, and afterwards names *Levi* the Publican, but denies him to have been an Apostle, Εγω δε κ' ο Ληβης τελωνης ακολουθησας τω Ιησου, αλλ' εστι γε τς αριθμς των αποστολων αυτς ην, ει μη κατα τινα των αντιγραφων τς κατα Μαρκον διαγγελις^b; *Levi also the Publican, who followed Jesus, but was not of the Number of his Apostles, unless (we follow) some Copies*

^a Apud Clem. Alexand. Stromat. Lib. 4. p. 502.

^b Adv. Cels. Lib. 1. p. 48.

of Mark's Gospel. Among the Moderns *Grotius* is of this Opinion^c, but 'tis easy to refute it, by observing not only that the *Circumstances of the Fact* are so exactly the same as related by the three Evangelists, but that they agree precisely as to the Time, and all that which happen'd immediately before and after his Call by Christ, viz. all the three Evangelists agree, that this Call was as our Saviour was going out of *Capernaum* immediately after the Curing of the Paralytick; and the several Histories which St. *Matthew* relates to have happen'd after his Call by Christ (viz. that Christ went to eat with Publicans and Sinners, the Pharisees censuring him for it, his Justification of himself, the Disciples of John coming to Christ with a Question about Fasting, Christ's Answer, &c.) are all related by St. *Mark* and St. *Luke* after the Call of *Levi*; and this affords us the highest Evidence, that *Matthew* and *Levi* were the same Person. 'Tis strange indeed that *Heracleon* and *Origen* should fall into such a Mistake, but this is very rationally accounted for by *Cotelerius*^d and Mr. *Dodwell*^e; to whom, together with Dr. *Whitby*'s^f Remarks on this Opinion of *Grotius*, I refer the Reader, who has a mind to examine farther into this Matter.

The two Names of this Evangelist, as also that of his Father (viz. *Alpheus*, *Mark* ii. 14.) evince him to have been originally a Jew (it being certain that the Romans very frequently put the Natives of the conquer'd Provinces into such Offices, under the principal Officers who were generally Romans) although I observe, that in two antient Manuscripts which *Cotelerius* (in *Constit. Apostol.* L. 3. c. 63.) has publish'd out of the French King's Library, Num. 1789 and 1026, which recite the

^c Annot. in *Matth.* ix. 9.

^e Dissert. I. in *Iren.* §. 24.

^d Annot. in *Constitut. Apostol.*
Lib. 8. c. 22.

^f Annot. on *Luke* v. 27. See
also Dr. *Mill* on *Mark* ii. 14.

Country and Parents of the Twelve Apostles, there is the following Account of *Matthew*, Ματθαῖος υἱοῦ Λαβι τελευτωνος το επιτηδεύμα εν πατρί Ραβι, μητρί δὲ Χαιρουθειας, απο της Γαλιλαιας, i. e. *Matthew*, call'd also *Levi*, a Publican, whose Father was *Rucus*, and Mother *Cherotheia*, born in *Galilee*, both which are plainly Gentile Names.

After he was call'd to be an Apostle, he continued in that Office 'till our Saviour's Ascension in *Judea*; and if there be any Credit to be given to the Accounts of the Antients, he continued there eight Years afterward; whither he then went is not certain; *Ruffin* affirms that he went into *Ethiopia*, and in this he is follow'd by the Writers of succeeding Ages, *Socrates*, *Simeon Metaphrastes*, *Abdias Babylonius*, &c. which last has given us a very particular Account of his Preaching, Miracles, and Success in the Conversion of Multitudes there; his Building a Church there (*viz.* at *Nadabbar* the Capital City) and calling it the *Resurrection*, because the raising of the Son of King *Aglippus* from the Dead was the Occasion of it.
^b He preach'd Christ in *Hierapolis*, a City of *Syria*, and suffer'd Martyrdom there, according to a Greek Manuscript under the Name of *Dorotheus*, Bishop of *Tyre* (who liv'd in the Beginning of the fourth Century) which was transcrib'd by Mr. *Dodwell*, and by him given to Dr. *Cave*, who has publish'd it with a *Latin* Version, and some Notes upon itⁱ, tho', according to the common Editions of the Synopsis of *Dorotheus*, he died a natural Death, and was buried with great Honour at *Hierapolis*, a City of *Parthia*^k; and this, *viz.* his dying without Martyrdom, is plainly intimated in the Passage

^a Hist. Eccles. Lib. 1. c. 9.

^{*} Synopf. Doroth. de Vit.

^b Vid. Abdias Histor. Certam. Apostol. Lib. 7. per tot.

Apost. & Prophet. ad Calcem Scriptor. Eccles. vers. Latin.

ⁱ Hist. Liter. Vol. I. p. 114.

p. 645.

& 121.

of *Heracleon* above-cited out of *Clemens Alexandrinus*. I have nothing farther to add under this Head, but that which the Father last cited tells us of *St. Matthew's* great Temperance and Abstemiousness, viz. *that he eat no Flesh, but that his usual Food was Acorns, Seeds and Herbs*¹; and that according to *Dr. Lightfoot*^m there is mention of him in the *Talmud Bab. Sanbedr. fol. 43. 1.* The *Rabbins* say, that *Jesus* had five Disciples, which are there call'd by them *מחאי נקאי נזר ובוני ותרדיה* viz. *Matthai* (or *Matthew*) *Nakai*, *Nezer*, and *Boni* and *Thodah*. These (they say there) were all punished with Death. By these five Disciples *Dr. Lightfoot* supposes they meant those Disciples who were most conversant in *Judea*, viz. *Matthew*, who wrote his Gospel there, *Peter*, *James*, *John*, and *Jude*ⁿ.

The Cause or Occasion of *St. Matthew's* writing his Gospel is generally agreed upon by the antient Writers, who have made any mention of the Matter, viz. that he wrote it at *Jerusalem* for the Sake of the Convert Jews, who desir'd him to write it, when he was about to travel to the Gentile Countries to preach the Gospel. So *Origen*; "The first Gospel was written by *Matthew*, first a Publican, then an Apostle of *Jesus Christ*, and publish'd among the converted Jews in Hebrew." *Eusebius* is more particular^p; he tells us, "That the Apostles were not much inclin'd to write Books. — That *Paul* wrote only a few short Epistles.

¹ *Pædagog. Lib. 2. cap. 1. p. 148.* Σπριγμάτων, καὶ ἀκροδύνων, καὶ λαχανῶν, ἀπὸ κριῶν μετελάμβανεν.

^m *Hor. Hebr. in Matth. ix. 9.*

ⁿ According to *Abdias Babylonicus, L. 7. c. 14.* he was run through the Back in the Temple at *Nadabbar* in *Ethiopia*, by

a Soldier, by the Order of the King *Hyrtacus*, whose Marriage with *Iphigenia*, his Brother's Daughter, *St. Matthew* oppos'd, she being a Nun.

^o *Exposit. in Matth. apud Euseb. Hist. Eccles. lib. 6. c. 25.*

^p *Hist. Eccles. L. 3. c. 24.*

" — That

“ — That of all our Lord’s Disciples *Matthew*
 “ and *John* only have left us any written Memoirs,
 “ and ’tis said, they were compell’d by some Sort
 “ of Necessity to write what they did; for *Mat-*
 “ *thew* having first preach’d to the *Hebrews*, when
 “ he determin’d to travel into other Countries, pub-
 “ lish’d his Gospel in the Language of his Coun-
 “ try, and left it with them to supply the Want
 “ of his own Presence among them. ” To the
 same Purpose *Jerome* ^q, “ *Matthew*, surnam’d *Levi*,
 “ was the first who publish’d a Gospel, and that
 “ in *Judea*, in the *Hebrew* Language, principally
 “ for the Sake of those *Jews* who were converted,
 “ and did not regard the Truth of the Gospel,
 “ (but observ’d the Law also) tho’ the Law as
 “ being but a Shadow was abolish’d.

^q Præfat. in Comment. in Matth.





C H A P. II.

St. Matthew's Gospel of Canonical Authority. 'Tis in all the antient Catalogues of Sacred Books. 'Tis cited by the primitive Fathers ; viz. seven times in the Epistle of Barnabas, twice in the first Epistle of Clemens Romanus to the Corinthians, eight times in the Fragment of the second, eight times in the Shepherd of Hermas, six times in Polycarp's small Epistle to the Philippians, twice in a Fragment of his Responsiones, and seven times in the Lesser Epistles of Ignatius.

HAVING given some Account of the Author of this Gospel, I proceed now to establish its Authority, which I hope will be effectually done by the following Arguments.

A R G. I. St. Matthew's Gospel is of Canonical Authority, because it is in all the Catalogues of Canonical Books which we have among the Writings of the primitive Christians. Prop. IV. These Catalogues, viz. that of Origen, Eusebius, Athanasius, Cyrill, the Council of Laodicea, Epiphanius, Gregory

gory Nazianzen, Philastrius, Jerome, Ruffin, Austin, the third Council of Carthage, and the Author of the Books under the Name of *Dionysius the Areopagite*, I have collected them, Vol. I. Part I. Ch. VIII. and there referr'd to the several Places where these Catalogues at large are to be found, and in every one of them the Gospel of St. Matthew is enumerated.

ARG. II. The Gospel of St. Matthew is Canonical, because it is cited as Scripture in the Writings of the primitive Christian Fathers. Prop. V.

I have observ'd, Part I. Chap. V. p. 51. and Ch. IX. p. 80. that Mr. *Dodwell*^a, and from him Mr. *Toland*^b have endeavour'd in a good measure to rob us of this Argument, by asserting, "That the first Writers of Christianity had no certain Canon, or Collection of sacred Scriptures of the New Testament which they cited, the Apocryphal Writings being bound in the same Volume with the Apostle's Writings; That in *Hermas* there is not one Place of the New Testament quoted, nor in either of the other is any Evangelist named; and if they do perhaps produce any Places, which are like some in our Gospels, yet you will find them so chang'd, and so much interpolated, that 'tis impossible to know whether they took them out of ours, or some other

^a Sic autem vera Apostolorum Scripta cum Apocryphis in iisdem voluminibus compingi solebant, ut nullâ prorsus notâ aut censurâ Ecclesiæ publicâ constaret, quæ quibus essent anteferenda. Habemus hodieque horum temporum Scriptores Ecclesiasticos luculentissimos, Clementem Romanum, Barnabam, Hermam, Ignatium, Polycarpum — at Novi Testamenti in Hermâ ne quidem unum lo-

cum inveneris; apud reliquos ne unum quidem Evangelistam nomine suo compellatum; & si quos locos forte proferant, quibus similia in nostris leguntur Evangeliiis, ita tamen illos mutatos interpolatosq; reperies, ut sciri nequeat, an e nostris illos, an ex aliis poduxerint Evangeliiis, &c. *Dissert. in Iren.* 1. §. 39. p. 67, &c.

^b Amyntor. p. 69, &c.

“ Apocryphal Gospels. But 'tis certain they sometimes us'd the Apocryphal Books, and cited what is not in our Gospels, — if they cite sometimes any Passages, which agree with our Canonical Gospels, that was not done by any Design so as to evidence that they intended to confirm disputable Points out of Canonical Books, so that perhaps those very Passages, which seem to be taken out of our Gospels were taken out of others, &c.

Dr. *Grabe*^c and Dr. *Mill*^d have adopted the same Sentiments into their Scheme, the Design of which with a Confutation of it the Reader may see above in the first Dissertation prefix'd to this Part. The Reason of my mentioning it here is, because I am now entring upon the particular Proof of their citing the Books of our present Canon; and as I have Part II. Vol. I. shewn, that the Primitive Christians have not cited any Apocryphal Books, so I shall endeavour now to shew, that they have cited and referr'd to those which we now receive, and for that Purpose shall transcribe and set down the very Words with the Manner of their being cited or introduc'd, together with the Words of our Canonical Books, which I take to be referr'd to, in a Parallel Column.

N. B. I have set down the Citations at length only of those which are call'd the Apostolick Fathers, because the Citations in the other Fathers are so plain and so numerous, that there can be about them no Dispute; and tho' I do not believe the Writings under the Names of *Clemens Romanus*, *Barnabas*, *Polycarp*, *Hermas*, and *Ignatius*, are all genuine, and of that Age to which they pretend, yet as they are undoubt-

^c Spicileg. Patr. Tom. 1. p.

322.

^d Prolegom. in Nov. Test.

§. 138, &c.

edly very antient, and referr'd to by some of the earliest Fathers, I thought it proper to give them the first Place in my Collection.

A Catalogue of the several Places of St. Matthew's Gospel, which are cited or referr'd to in the Writings of the Apostolick Fathers.

St. MATTHEW'S
Gospel

I. Ch. xxiv. 22. Κολο-
βωθησονται αι ημεραι ε-
κειναι ; i. e. *Those Days*
shall be shorten'd.

II. Ch. xx. 16. and
xxii. 14. Πολλοι γαρ
εσι κλητοι, ολιγοι δε εκ-
λεκτοι, i. e. *for Many*
are called, but few are
chosen.

BARNABAS'S
Epistle.

I. Ch. IV. Dominus
intercidet tempora & di-
es ; i. e. *The Lord will*
shorten those Times and
Days. That which proves
this a Reference to St.
Matt. is, that the Author
adds it upon a Citation
out of *Dan. ix.* which is
the very same on Ac-
count of which our Lord
is related by St. *Matthew*
to have said it.*

II. Ch. iv. Sicut scrip-
tum est, multi vocati,
pauci electi ; i. e. as it
is written, *Many are cal-*
led, but few are chosen.

N. B. The Reason why
these two Citations are
put in Latin is, because
we have not the Greek
of Barnabas 'till the
Middle of the fifth
Chapter.

* Respiciunt hæc verba Domini Matt. xxiv. 2. *Bp. Fell in Loc.*

ST. MATTHEW'S
Gospel

III. Ch. ix. 13. Οὐ γὰρ ἦλθον καλεῖται δικαίους, ἀλλ' αμαρτωλοὺς εἰς μετανοίαν; *For I came not to call the Righteous, but Sinners to Repentance.*

IV. Ch. xxvi. 31. Παταξω τὸν ποιμένα, καὶ διασκορπισθῇσιν τὰ πρόβατα τῆς ποιμνῆς; *I will smite the Shepherd, and the Sheep of the Flock shall be scatter'd abroad.*

BARNABAS'S
Epistle.

III. Ch. v. ἵνα δείξῃ, ὅτι οὐκ ἦλθε καλεῖσαι δικαίους, ἀλλ' αμαρτωλοὺς εἰς μετανοίαν; i. e. *that he might shew, that he came not to call the Righteous, but Sinners to Repentance*^f.

IV. Ch. v. Παταξω τὸν ποιμένα, τότε σκορπισθῇσιν τὰ πρόβατα τῆς ποιμνῆς; i. e. *I will smite the Shepherd, then the Sheep of the Flock shall be scatter'd abroad.*

If it be objected here, that this Author might take this as our Saviour did, out of *Zechariah* xiii. 7. and not out of *St. Matthew's Gospel*, I answer, that this cannot be suppos'd, because in the *Hebrew* the Verb *ךי* is in the second Person, and the Imperative Mood, and accordingly the *LXX.* and all the *Greek*

^f The preceding Context in that Place of *Barnabas* plainly refers also to this in *St. Matthew*; for whereas 'tis there said, that when Christ chose his Apostles, he took those who were exceeding great Sinners, it must needs be that he refers to the Call of *Matthew*; and

Christ's being censur'd for going to his House, and supping with him and other Sinners. See *Orig. contr. Cels. Lib. 1. p. 49.* and the Appendix to the former Volume, p. 521. — See also *Toland's Amyntor. p. 44.* and *Richardson's Answer, p. 105, 106.*

St. MATTHEW'S
Gospel

BARNABAS'S
Epistle.

Versions have render'd it in the Imperative Mood, *Smite the Shepherd*; whereas *Barnabas* places that Verb in the first Person of the Future Tense, *ωαταξω*, *I will smite*, which could only proceed from his citing and following St. *Matthew*, where we read *ωαταξω*, *I will smite*. *Hugo Menardus* (in *Loc. Barnab.*) has made a like Observation upon the Word *διασκορπισθησεται*, viz. of this Author's following *Matthew*, which is yet more evident if our *Cambridge* Edition of the LXX. be right, which has instead of that Verb in the future Tense the Verb *εκπασατε* in the Imperative Mood.

V. Ch. VII. *Αληθως εστιν ο τοτε λεγων εαυτον υον Θεου*; i. e. *Truly this was he, who then said, he was the Son of God.*

The Words in St. *Matthew* are a Confession of Christ extorted from the Centurion at Christ's Crucifixion, and

V. Ch. xxvii. 54. *Αληθως Θεος υιου ην εστιν*; i. e. *Truly, this was the Son of God.*

Cited in

St. MATTHEW'S
GospelBARNABAS'S
Epistle.

VI. Ch. xxiii. 43, 44. Christ proves himself to be the Lord from *Psal.* cx. 1. *The Lord said unto my Lord, sit thou, &c.* Εἰ σὺ Δαβὶδ καλεῖς αὐτὸν Κύριον, &c. *If then David calls him Lord, &c.*

VII. Ch. v. 42. Τῷ αἰτῶντι σε διδῶς; i. e. *Give to him that asketh thee.*

St. MATTHEW'S
Gospel.

I. Ch. vi. 14. *If ye forgive Men their Trespases, your heavenly Father will also forgive you.*

the Words in *Barnabas* are also a Confession extorted from the *Jews*; so that there can be no Doubt but he had read and referr'd to St. *Matthew* here.

VI. Ch. xii. This Author cites the same Words of the Psalmist, and concludes, Ἰσὲ πῶς λεγεί Δαβὶδ αὐτὸν Κύριον, &c. *See how David calls him Lord, &c.* Which is an Argument so exactly agreeing with our Saviour's both in Sense and Words, that one cannot suppose but that this Author took it from St. *Matthew*, or at least from St. *Mark* (xii. 36.) or St. *Luke* (xx. 42.)

VII. Ch. xix. Παντὶ αἰτῶντι σε διδῶς; i. e. *Give to every one that asketh thee.*

The first Epistle of CLEMENS ROMANUS
to the Corinthians.

Ch. xiii. Forgive, that ye may be forgiven; as ye judge, so ye shall be judged; with what Mea-

St. MAT-

St. MATTHEW'S
Gospel.

Ch. vii. 1. Judge not,
lest ye be judged : 2.
With what Measure ye
mete, it shall be measured
to you again.

II. Ch. xviii. 6, 7.
Ὅς ὃν ἀν σκανδαλίσῃ ἑνα
τῶν μικρῶν τούτων τῶν
πιστευόντων εἰς ἐμὲ, συμ-
φέρει αὐτῷ ἵνα κρεμασθῇ
μυλῶνι ἐπὶ τοῦ
τραχήλου αὐτοῦ, ἢ κατα-
ποντισθῇ ἐν τῷ πελάγει
τῆς θαλάσσης, Οὐαὶ τῷ
κόσμῳ ἀπὸ τῶν σκανδα-
λῶν, &c. i.e. But who-
so shall offend one of these
little ones, which believe
in me, it were better for
him that a Millstone were
hanged about his Neck,
and that he were drown-
ed in the Depth of the
Sea. Wo unto the World
because of Offences, &c.

The first Epistle of CLE-
MENS ROMANUS
to the Corinthians.

sure ye mete, it shall be
measured to you again.

Clemens advises the Co-
rinthians here to remem-
ber these and other Say-
ings of the Lord Jesus.

II. Ch. xlvii. Μνησθε
τῶν λόγων Ἰησοῦ τοῦ Κυρίου
ἡμῶν, εἶπε γὰρ, Οὐαὶ
τῷ ἀνθρώπῳ ἐκείνῳ, καλὸν
ἦν αὐτῷ εἰ ἔκ ἐγενήθη, ἢ
ἑνα τῶν ἐκλεκτῶν μὴ σκαν-
δαλίσαι· κρεῖττον ἦν αὐτῷ
περιτεθῆναι μύλον, καὶ
καταποντισθῆναι εἰς τὴν
θάλασσαν ἢ ἑνα τῶν μικρῶν
μὴ σκανδαλίσαι ; i. e.
Remember the Words
of the Lord Jesus ; for
he said, Wo to that Man,
it had been better for him
if he had not been born,
than that he should offend
one of my Elect. It were
better for him that a Mill-
stone were put upon him
(his Neck) and that he
were drown'd in the Sea,
than to have offended one
of these little ones.

Cotelerius observes up-
on this Place of Clemens,

St. MAT.

St. MATTHEW'S
Gospel

The first Epistle of CLEMENS ROMANUS
to the Corinthians.

that he has here, according to the common Practice of the Antients, join'd several Texts of Scripture together; and that he made use in this Collection of the Gospels of *Matthew*, *Mark*, and *Luke*; and this is not improbable; however it is certain, that he makes use of another Place of *St. Matthew*, (*viz. xxvi. 24.*) the Words *It had been better for him if he had not been born*, being there spoke of *Judas Iscariot*, and in neither of the three Evangelists speaking of Offences.

Cited in

St. MATTHEW'S
Gospel.

I. Ch. xviii. 11. Christ came σωσαι το απολω-
λ^{ον}; i. e. *to save that*
(or those) *which were*
lost.

II. Ch. ix. 13. Ου
γαρ ηλθον καλσαι δι-
καιους, αλλ' αμαρτωλους
εις μετανοιαν; i. e. *For I*

The second Epistle of CLEMENS ROMANUS
to the Corinthians.

I. Ch. i. Christ has
done us this Advantage,
απολλυμηνους εσωσιν;
i. e. *He has saved us who*
were lost.

II. Ch. II. Και ειρα δη
γραφη λεγει, Οτι ου ηλ-
θον καλσαι δικαιους, αλλ'
αμαρτωλους; i. e. *and an-*

Cited in

St. MATTHEW'S
Gospel

came not to call the Righteous, but Sinners to Repentance.

III. Ch. x. 32. Πας εν οςις ομολογησει εν εμοι εμπροθεν των ανθρωπων, ομολογησω καγω εν αυτω εμπροθεν τε πατρ^{ος} μου τε εν υερανοις; i. e. *Who-soever therefore shall confess me before Men, him will I confess before my Father, which is in Heaven.*

IV. Ch. vii. 21. Ου πας ο λεγων μοι, Κυριε, Κυριε, εισελθεται εις την βασιλειαν των υερανων, αλλ' ο ποιων το θελημα τε πατρ^{ος} μου τε εν υερανοις; i. e. *Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of my Father, who is in Heaven.*

V. Ch. vii. 23. Ουδεποτε εγνων υμας, αποχωρειτε απ' εμας, οι εργαζομενοι την ανομιαν; i. e. *I never knew you; Depart from me, ye that work Iniquity.*

The second Epistle of CLEMENS ROMANUS
to the Corinthians.

other Scripture saith, *I came not to call the Righteous, but Sinners.*

III. Ch. iii. Λεγει γαρ αυτ^{ος}, τον ομολογησαντα με ενωπιον των ανθρωπων ομολογησω αυτον ενωπιον τε πατρ^{ος} μου; i. e. *for he himself saith, Who-soever shall confess me before Men, him will I confess before my Father.*

IV. Ch. iv. Λεγει γαρ, Ου πας ο λεγων μοι, Κυριε, Κυριε, σωθησεται αλλ' ο ποιων την δικαιοσυνην; i. e. *For (the Lord) saith, Not every one that saith unto me, Lord, Lord, shall be saved, but he that worketh Righteousness.*

V. Ch. iv. Τραγιτε απ' εμας, εκ' οιδ'α υμας ποθεν εσε, εργαται ανομι-
ας; i. e. *Depart from me, I know ye not whence ye are, ye Workers of Iniquity.*

St. MATTHEW'S
Gospel

VI. Ch. x. 16, 26,
28. Ἰδὲ ἐγὼ ἀποστέλλω
ὑμᾶς ὡς πρόβατα ἐν με-
σῷ λύκων· — 26. Μὴ ἐν
φοβηθῆτε αὐτοὺς· — 28.
Καὶ μὴ φοβηθῆτε ἀποκτεν-
οντων τὸ σῶμα, τὴν δὲ ψυ-
χὴν μὴ δύναμιν ἀποκτείνει, φοβη-
θήτε δὲ μᾶλλον τὸν δύ-
ναμιν καὶ ψυχὴν καὶ σῶμα
ἀπολεῖσαι ἐν γένει ; i. e.
*Behold, I send you forth
as Sheep in the Midst of
Wolves — 26. Fear them
not therefore ; — 28. And
fear not them which kill
the Body, but are not
able to kill the Soul, but
rather fear him, which
is able to destroy both
Soul and Body in Hell.*

*The second Epistle of CLE-
MENS ROMANUS
to the Corinthians.*

This seems to be a Ci-
tation, like that above,
out of the first Epistle,
N^o. 2. if it was not ta-
ken out of *Luke*, (See
the Appendix to Vol. I.
p. 522, 525.) the Words
ποθεν εἰς ἐν *Luk.*
xiii. 27. and not in *Mat-
thew*.

VI. Ch. v. Ἐσεῖδε ὡς
ἀρνία ἐν μεσῷ λύκων — μὴ
φοβηθῶσαν τὰ ἀρνία τῆς
λύκας μετὰ τὸ ἀποθάνειν
αὐτὰ, καὶ ὑμεῖς μὴ φοβηθῆ-
τε τῆς ἀποκτενοντάς ὑμᾶς, καὶ
μηδὲν ὑμῖν δύναμιν ποι-
εῖν, ἀλλὰ φοβηθῆτε τὸν με-
τὰ τὸ ἀποθάνειν ὑμᾶς
ἐχόντα ἐξουσίαν ψυχῆς καὶ
σώματος· τὸ βάλλειν εἰς
γέενναν πυρὸς ; i. e. *Ye
shall be as Lambs in the
Midst of Wolves : — Let
not the Lambs fear the
Wolves after Death, and
do not ye fear those who
(can) kill you, and (after-
wards) can do you no
Harm, but fear him who
has Power after your
Death to cast both Soul
and Body into Hell Fire.*

In the midst of this
Passage there is a Que-
St. MAT-

St. MATTHEW'S
Gospel

VII. Ch. xvi. 26. Τι γὰρ ωφελεῖται ἀνθρώπῳ, εἰὰν τὸν κόσμον ὅλον κερδῇ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; i. e. For what is a Man profited, if he should gain the whole World, and lose his own Soul?

VIII. Ch. xii. 50. Οὗτος γὰρ ἀνὴρ ποιῇ τὸ θέλημα τοῦ πατρὸς μου τὸ ἐν οὐρανοῖς, αὐτὸς μου ἀδελφός, καὶ ἀδελφή, καὶ μήτηρ ἐστίν; i. e. For whosoever shall do the Will of my Father which is in Heaven, the same is my Brother and Sister and Mother.

St. MATTHEW'S
Gospel

I. Ch. v. 28. But I say unto you, that whosoever looketh on a Woman to lust after her,

The second Epistle of CLE-
MENS ROMANUS
to the Corinthians.

tion of Peter to Christ (viz. what if the Wolves should tear in pieces the Lambs) but concerning this see the Appendix to Vol. I. p. 522, 526.

VII. Ch. vi. Τι γὰρ τοῦ οφελείῳ, εἰὰν τις τὸν ὅλον κόσμον κερδῇ, τὴν δὲ ψυχὴν ζημιωθῇ; i. e. For what will it profit a Man if he should gain the whole World, and lose his own Soul?

VIII. Ch. ix. Καὶ γὰρ εἶπεν ὁ Κύριος, ἀδελφοί μου εἰσὶν, οἱ ποιοῦντες τὸ θέλημα τοῦ πατρὸς μου; i. e. For the Lord hath said, They are my Brethren, who do the Will of my Father.

The Shepherd of
HERMAS.

I. Lib. I. Vis. i. §. 1. An non videtur tibi, viro justo rem iniquam esse, si ascenderet in corde ma-

St. MAT-

St. MATTHEW'S
Gospel

The Shepherd of
HERMAS.

*hath committed Adultery
with her already in his
Heart.*

N. B. The Greek of
Hermas not being ex-
tant, but only a La-
tin Version, I judg'd
there could be no
Necessity of inserting
St. Matthew's Greek.

II. Ch. x. 32, 33.
*Whoſoever therefore ſhall
confels me before Men,
him will I confels alſo
before my Father which
is in Heaven: but who-
ſoever ſhall deny me be-
fore Men, him will I al-
ſo deny before my Father
which is in Heaven.*

la concupiscentia? i. e.
Does it not ſeem to you
to be a Sin for a good
Man to have luſtful In-
clinations in his Heart?

He who conſiders that
this is ſaid by a Woman,
who expreſſly in the
Words before charges
Hermas with Sin againſt
God and her, not for
Fornication (for this he
denies) but for having
deſir'd or having in his
Heart luſted after her,
will eaſily ſee there is a
Reference to Chriſt's
Words.

II. Lib. i. viſ. ii. §. 2.
Juravit enim Dominus
per filium ſuum, Qui de-
negaverit filium, & ſede-
ſpondens vitam illius, &
ipſe denegaturus eſt il-
lum, in advenientibus di-
ebus. Ii autem qui nun-
quam denegaverint ob ni-
miam miſericordiam pro-
pitius factus eſt illis; i. e.
The Lord hath ſworn by
his Son, That whoſoever
ſhall deny his Son and him,
being afraid of his Life,
he will alſo deny him in the
World to come; but thoſe
who ſhall never deny him,

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HERMAS.

III. Ch. xiii. 21, 22.

Yet hath he not Root in himself, but dureth for a while; for when Tribulation or Persecution ariseth because of the Word, by and by he is offended; He also that receiv'd the Word among the Thorns is he that heareth the Word, and the Care of this World, and the Deceitfulness of Riches choak the Word, &c.

Cited or refer'd to in

he will then of his great Mercy receive them into his Favour.

III. Lib. i. Vis. iii. §. 6. Hi sunt habentes quidem fidem, habentes autem & divitias hujus seculi, cum ergo venerit tribulatio propter divitias suas & negotiationes abnegant Dominum; i. e. They are Persons professing Christianity, (i. e. who own the Word) but having also the Riches of this World, when Tribulation ariseth (on Account of the Word) by reason of their Riches and worldly Cares they deny the Lord, or (which is the same) are offended.

IV. Ch. xxvi. 24.

Wo unto that Man—— it had been good for that Man if he had not been born.

IV. Lib. i. Vis. iv. §. 2. Væ iis—— melius erat illis non nasci; i. e. Wo unto them—— for it had been better for these Men they had not been born.

The Phrase is evidently borrow'd from St. Matthew.

V. Ch. v. 28. I say unto you, that whosoever looketh on a Woman to lust after her hath

V. Lib. ii. Mandat. iv. §. 1. Non ascendat tibi cogitatio cordis de alieno matrimonio aut de fornicatione, hæc enim parit

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Gospel.

*committed Adultery with
her already in his Heart.*

VI. Ch. xix. 9. *Who-
soever shall put away his
Wife, except it be for
Fornication, and shall
marry another, commit-
teth Adultery, and who-
so marrieth her which is
put away doth commit
Adultery. See Matt. v.
23.*

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HERMAS.

peccatum magnum.—
Si enim hæc cogitatio
in cor tuum ascenderit
tam mala, magnum pec-
catum facis; i. e. *Let not
any Purpose be entertain'd
in thy Mind of commit-
ting Adultery, or Forni-
cation, for even this Pur-
pose produceth a great Sin.*
— and if such evil
Purpose be in thy Mind,
thou committest great Sin.
See above out of this
Book of Hermas, No. 1.

Cited or refer'd to in

VI. Lib. II. Mand. iv.
§. 1. Si permanferit in
vicio suo mulier — dimit-
tat illam vir, & vir per
se maneat. Quod si di-
miserit mulierem suam,
& aliam duxerit, & ipse
mœchatur — Propter
hoc præceptum est vobis,
ut cœlibes maneatis tum
vir tum mulier, potest
enim in hujusmodi pœni-
tentia esse; i. e. *If a
Wife shall persist in adul-
terous Practices, a Hus-
band may put her away,
and live alone, but if he
shall marry another Wo-
man, he committeth Adul-
tery —*

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Mr. Nye has in Part observ'd this Place of *Hermas*, and says, no doubt it was taken from St. Luke xvi. 18. See his Defence of the Canon against *Amyntor*, p. 48.

VII. Ch. xxi. 22.
All things whatsoever ye shall ask in Prayer, believing (i. e. as in §. 21. not doubting) ye shall receive.

Cited or refer'd to in

VII. Lib. ii. Mandat. ix. Tolle a te dubitationem, & nihil omnino dubites—Pete sine dubitatione—Petitionem animæ tuæ adimplebit—Ex omnibus petitionibus tuis nihil deerit tibi, si sine dubitatione petieris a Domino; i. e. *Remove from thee all Doubting, and doubt not at all—Ask without Doubting (or in Faith) and (God) will grant thy Requests—All things whatsoever thou shalt ask shall be given thee, if thou ask them of the Lord without doubting (or in Faith.)*

VIII. Ch. xxi. 33.
The Parable of the Vineyard.

VIII. Lib. iii. Simil. v. §. 2. He seems to have borrow'd the Similitude from the Parable of our Saviour refer'd to in the opposite Column.

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Gospel

IX. Ch. xvi. 18. *And upon this Rock I will build my Church.*

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Gospel

I. See above under *Clement's Romanus*, Epist. I. N^o. 2.

II. Ch. v. 3; 10. Μακαριοι οι πτωχοι εν τω πνευματι, οτι αυτων εστιν η βασιλεια των υερων. 10. Μακαριοι οι διωκωμενοι ενεκεν δικαιοσυνης, οτι αυτων εστιν η βασιλεια των υερων; i. e. *Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven. & 10. Blessed are they who are persecuted for Righteousness sake; for theirs is the Kingdom of Heaven.*

The Shepherd of
HERMAS.

IX. Lib. iii. Simil. ix. The Church is compar'd to a Tower built upon a Rock. See §. 2, 3, 12, 13, 14.

The Epistle of POLY-
CARP to the Philip-
pians.

I. Cap. ii. The Words in *Polycarp* are near the same with those refer'd to in the Parallel Column. I only observe, that he introduces them, Μνημονευσαντες δε ων ειπεν ο Κυριος διδασκων; i. e. *Remember the Things which the Lord said in his Teaching* (or Sermon on the Mount.)

II. Cap. ii. Immediately after the preceding Words he cites farther; Μακαριοι οι πτωχοι & οι διωκομενοι ενεκεν δικαιοσυνης, οτι αυτων εστιν η βασιλεια των υερων; i. e. *Blessed are the Poor (in Spirit) and they who are persecuted for Righteousness Sake, for theirs is the Kingdom of Heaven.*

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III. Ch. vi. 12. Καὶ
αἴψες ἡμῖν τὰ ὀφειλήματα
ἡμῶν, ὡς καὶ ἡμεῖς ἀφιεμεν
τοῖς ὀφειλάτοις ἡμῶν ; i. e.
*And forgive us our
Debts, as we forgive our
Debtors ; and ὅτι. 14.
For if ye forgive Men
their Trespases, your hea-
venly Father will also
forgive you.*

IV. Ch. vi. 13. Καὶ
μὴ εἰσενέγκης ἡμᾶς εἰς
πειρασμόν ; *And lead us
not into Temptation.*

V. Ch. xxvi. 41. Το
μὴ πνῆμα προθύμον, ἢ
δὲ σαρκὶ ἀδύνατος ; i. e. *The
Spirit truly is willing,
but the Flesh is weak.*

VI. Ch. v. 44. Προ-
σάχετε ὑπερτῶν ἐπηρεα-
ζόντων ὑμᾶς καὶ διωκόντων
ὑμᾶς ; i. e. *Pray for
them which despitefully
use you and persecute you.*

The Epistle of POLY-
CARP to the Philip-
pians.

III. Cap. vi. Εἰ ἐν δε-
όμεθα τὸ Κυρίῳ, ἵνα ἡμῖν
ἀφῇ, ὀφειλομένων καὶ ἡμῶν
ἀφίεναι ; i. e. *If therefore
we pray to the Lord that
he would forgive us, we
ought likewise to forgive
others.*

IV. Cap. vii. Δεήσονται
αὐτοὶ τοῦ παντοκράτορος
Θεοῦ, μὴ εἰσενέγκειν ἡμᾶς
εἰς πειρασμόν ; Earnestly
praying to the All-seeing
God not to lead us into
Temptation.

V. Cap. vii. Καθὼς
εἶπεν ὁ Κύριος, Το μὲν
πνῆμα προθύμον, ἢ δὲ
σαρκὶ ἀδύνατος ; i. e. *As the
Lord hath said, The Spi-
rit truly is willing, but the
Flesh is weak.*

VI. Ch. xii. Orate —
pro persequentibus & o-
dientibus vos ; i. e. *Pray
for those who persecute you
and hate you.*

After these it will not be improper to add, that
in the Fragments of the *Responsiones* of Polycarp,
publish'd by Feuardenius in Irenæus, Lib. 3. c. 3.

I find two Places of St. Matthew's Gospel expounded, or paraphras'd ; viz.

1. Matthæus Dominum dixisse testatur, quod Moyſes ſcribit Adam loquutum fuiſſe hoc modo, Hoc nunc os ex offibus meis, & caro ex carne meâ ; propter hoc relinquet homo patrem & matrem, &c.

2. Calicem meum bibetis, &c. Per huiusmodi potum ſignificat paſſionem, &c.

1. *Matthew* teſtifies, that our Lord ſaid, *It was written by Moſes, that Adam ſaid thus ; This now is Bone of my Bone, and Fleſh of my Fleſh ; for this Cauſe ſhall a Man leave Father and Mother, &c. See Matt. xix. 5. and Gen. ii. 23, 24.*

2. *Matt. xx. 23. Ye ſhall drink indeed of my Cup, &c.* by which Cup he meant the Martyrdom of thoſe two Apoſtles, *John and James.*

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I. Ch. xviii. 19. *If two of you ſhall agree on Earth, as touching any thing that they ſhall aſk, it ſhall be done for them of my Father which is in Heaven ; for where two*

The Leſſer, or thoſe which are ſuppos'd, The genuine Epistles of IGNATIUS particularly ;

I. *The Epistle of IGNATIUS to the Ephesians.*

I. Ch. v. Εἰ γὰρ ἑὸς καὶ δύο ἄνθρωποι ἐνωμένοι ᾖ ἐπὶ τῆς γῆς, &c. *For if the Prayers of one or two be of ſuch Force, &c. The larger Epistle adds, Ως τοὺς ἁγίους ἐν αἰσιν ἵκαναί,*

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Gospel

or three are gather'd together in my Name, there am I in the Midst of them.

II. Ch. xii. 33. Εκ γαρ τε καρπὸς το δένδρου γινώσκεται ; i. e. *for the Tree is known by its Fruit.*

III. Ch. xxiii. 8, 10. Εἰς γὰρ εἰν ὑμῶν καὶ ἡγεμῶν ; i. e. *for one is your Master.*

IV. Ch. ii. Εἶδομεν τὸν ἀστὲρα αὐτοῦ ; i. e. *We have seen his Star.*

Ch. xxvii. 52, 53. *And the Graves were opened, and many Bodies of Saints which slept arose, and came out of the Graves after his Resurrection, &c.*

I. Ch. iii. 15. Πρεπον εἰν ἡμῖν πληροῦσαι πᾶσαν δικαιοσύνην ; i. e. *It becometh us to fulfil all Righteousness.* Christ assigns this as a Reason

I. *The Epistle of IGNATIUS to the Ephesians.*

as that Christ will be in the Midst of them.

II. Ch. xiv. Φανερὸν το δένδρου ἀπο τε καρπὸς αὐτοῦ ; i. e. *the Tree is known by its Fruit.*

III. Ch. xv. Εἰς εἰν διδασκαλῶν ; i. e. *One is (your) Master.*

IV. Ch. xix. Ἀστὴρ ἐν οὐρανῷ ἐλαμψεν ; i. e. *his Star shone in Heaven.*

2. *The Epistle to the MAGNESIANS.*

Ch. ix. The Prophets expected Christ, and when he came, εγείρεν αὐτοὺς ἐκ νεκρῶν ; *he raised them from the Dead.*

3. *The Epistle to the SMYRNEANS.*

I. Ch. i. Christ was baptiz'd by John, ἵνα πληρωθῇ πᾶσα δικαιοσύνη ὑπ' αὐτοῦ ; i. e. *That*

St. MATTHEW'S Gospel

for his being baptiz'd by John.

II. Ch. xix. 12. Ο δυναμῶς χωρεῖν χωρεῖω; i. e. *He that is able to receive it, let him receive it.*

Ch. x. 16. Γίνεσθε ὡς φιδῆς, καὶ ἀβλαβεῖς ὡς αἱ περὶ σέραι; i. e. *Be ye therefore wise as Serpents, and harmless as Doves.*

3. The Epistle of IGNATIUS to the Smyrneans.

all Righteousness might be fulfilled by him.

II. Ch. vi. Ο χωρεῖν χωρεῖω; i. e. *He that can receive it, let him receive it.*

4. The Epistle to POLYCARP.

Ch. II. Φρόνιμος γίνου ὡς ὁ φιδῆς, καὶ ἀβλαβὴς ὡς ἡ περὶ σέραι; i. e. *Be thou wise as a Serpent, and harmless as a Dove.*

Thus I have collected and produc'd at large several of those Passages of St. Matthew's Gospel, which the Apostolick Fathers appear evidently to have cited or referr'd to, so that it will be henceforth manifest by a bare Cast of the Eye upon the preceding Tables, how much Mr. Dodwell and his Followers have been mistaken in their famous Notion, that none of our Gospels were cited by those Fathers.





CHAP. III.

St. Matthew's Gospel farther prov'd Canonical by the Citations out of it made by the Fathers next the Apostolick Age. Thirty five Places in Justin Martyr's Works produced, where it is cited. 'Tis cited four times in the small Treatise of Athenagoras; five times by Theophilus Antiochenus; above two hundred and fifty times by Irenæus, in nine of which Places he is nam'd; seventy three times in the Works of Clemens Alexandrinus; and twenty seven times in his small Tract entitul'd, Quis Dives salvetur? This Gospel prov'd Canonical, because it was read in the Christian Churches, and is in the Syriack Version.

IT appearing thus, how particularly the Apostolick Fathers have cited *St. Matthew*, I proceed now to shew how the Fathers immediately succeeding the Apostolick Age have cited *St. Matthew*; not as above to produce all the several Places at large, which would be almost to transcribe the

the Gospels, but only to lay down the several Chapters and Verses of the Gospel, with the particular Places of those Father's Works where they are cited; nor shall I think it needful to do this, with all the Writers of the first four Centuries, but such only as were the most early, and are the most considerable. It will be enough to shew Instances in such as *Justin Martyr, Athenagoras, Theophilus Antiochenus, Irenæus, Clemens Alexandrinus, &c.* who liv'd in the second Century, and to observe concerning the Fathers of the next Centuries, such as *Origen, Cyprian, Cyril, Austin,* and others of and about their Time, that they do in innumerable Places cite this (as well as our other) Gospels; for the Proof of which I would refer the Reader, who will take no farther Pains in the Matter, to the Indexes of the Texts of Scripture, which are made and put at the End of their Works by their Editors. I proceed then to those early Fathers above-nam'd, viz. *Justin Martyr, Athenagoras, Theophilus Antiochenus, Irenæus,* and *Clemens Alexandrinus,* whose Works I have with this View carefully examin'd, and find them very often to have cited or referr'd to this Gospel of *St. Matthew.*

I. As to JUSTIN MARTYR.

A Catalogue of several Places which are cited out of St. Matthew's Gospel in the Works of Justin Martyr.

ST. MATTHEW'S Gospel		JUSTIN MARTYR'S Works.
I Ch. i. 21.	Cited in	I Apolog. 2. pro Christo, p. 75.
2 Ch. ii. 11.		2 Dialog. cum Tryph. Jud. p. 315. & p. 334. <i>This he says</i> St. MAT-

St. MATTHEW'S
Gospel.

JUSTIN MARTYR'S
Works.

1. *Ch. iii. 1, 2, 3, 11.*
2. *— 11, 12.*
3. *Ch. iv. 1, — 8, 9,*
4. *10, 11.*

3. *Ch. iii. 1, 2, 3, 11.*

4. *— 11, 12.*

5. *Ch. iv. 1, — 8, 9,*
6. *10, 11.*

6. *Ch. v. 20.*

7. *Ch. v. 16, 22, 28,*
8. *29, 32, 36, 37, 39,*
9. *42, 44, 45, 46, 47.*
10. *and Ch. vi. 2, 19,*
11. *20, 21, 26, 32, 33,*
12. *35, 45. viz. a con-*
13. *siderable Part of*
14. *our Lord's Sermon*
15. *on the Mount in St.*
16. *Matthew's Words.*

8. *Ch. v. 44.*

9. *Ch. vii. 15.*

10. *— 19, 21, &c.*

he cited ως γεγραπ-
ται εν τοις απομνη-
μονημασιν των απο-
στολων αυτων, from the
Commentaries of
Christ's Apostles.

3. *Dialog. cum Tryph.*
4. *Jud. p. 316.*

4. *Ibid. p. 268.*

5. *Ibid. p. 354. and p.*
6. *331. This he says*
7. *was written in the*
8. *απομνημονημασιν των*
9. *αποστολων; i. e. in*
10. *the Commentaries*
11. *of the Apostles.*

6. *Ibid. p. 333. This he*
7. *says he learnt from*
8. *the same Books.*

7. *Apolog. 2. pro Chri-*
8. *stian. p. 61, 62, 63.*

8. *Dialog. cum Tryph.*
9. *p. 324.*

9. *Ibid. p. 253.*

10. *Apolog. 2. pro Christ.*
11. *p. 64. & Dialog.*
12. *cum Tryph. Jud.*
13. *p. 301.*

St. MAT-

St. MATTHEW'S
GospelJUSTIN MARTYR'S
Works.

11 Ch. viii. 11.

12 Ch. ix. 13.

13 Ch. x. 28.

14 Ch. xi. 12, — 15.

15 — 27.

16 Ch. xii. 39, 40.

17 Ch. xiii. 3, 4, &c.

18 Ch. xvi. 21.

19 — 26, 27.

20 Ch. xvii. 10, 11, 12.

21 Ch. xix. 12.

22 — 16, 17.

23 — 26.

24 Ch. xxi. 1, 2.

25 — 13.

26 Ch. xxii. 16, 17, —

21.

27 — 30.

28 — 32.

29 — 36, &c.

11 Dialog. cum Tryph.
Jud. p. 301, 349,
370.12 Apol. 2. pro Christ.
p. 62.

13 Ibid. p. 66.

14 Dialog. cum Tryph.
Jud. p. 271.15 Apol. 2. pro Christ.
p. 95. & in Dialog.
cum Tryph. Jud.
p. 326.16 Dialog. cum Tryph.
Jud. p. 334.

17 Ibid. p. 354.

18 Ibid. p. 302, & 327.

19 Apol. 2. pro Christ.
p. 62.20 Dialog. cum Tryph.
Jud. p. 269.21 Apolog. 2. pro Chri-
stian. p. 62.22 Ibid. p. 63. & Dial.
cum Tryph. Jud.
p. 328.

23 Ibid. p. 66.

24 Dialog. cum Tryph.
Jud. p. 272.

25 Ibid. p. 235.

26 Apol. 2. pro Christ.
p. 64.27 Dialog. cum Tryph.
Jud. p. 308.28 Apol. 2. pro Christ.
p. 96.

29 Ibid. p. 63.

Cited in

St. MATTHEW'S
Gospel

JUSTIN MARTYR'S
Works.

30 Ch. xxiii. 23, 27.

30 Dialog. cum Tryph.
Jud. p. 235, & 339.

31 Ch. xxiv. 24.

31 Ibid. p. 253.

32 Ch. xxvii. 26, &c.

32 Apol. 2. pro Christ.
p. 58. *This he says
is deliver'd by the*

*Apostles, εν τοις γε-
νομενοις υπ' αυτων α-
πομνημονευμασιν α
καλειται διαγελια ;
i. e. in the Com-
mentaries or Books
made by them,
which are call'd
Gospels.*

33 — 39.

33 Dialog. cum Tryph.
Jud. p. 326 & 331.

34 Ch. xxvii. 42, 43.

34 Ibid. p. 328.

35 — 46.

35 Ibid. p. 326.

II. ATHENAGORAS.

He was a Writer of the second Century, ei-
ther coeval with, or not long after *Justin
Martyr*; he wrote an excellent Apology
for Christianity, which is inscrib'd to *M.
Aurelius Antoninus*, and *L. Aurelius Commo-
dus*, in which, tho' a short Work, I have
observed the following References to St.
Matthew's Gospel.

St. MATTHEW'S
Gospel

ATHENAGORÆ Le-
gat. pro Christian.

1 Ch. v. 44, 45.

1 Page II.

2 — 46, 47.

2 — 12.

3 — 28.

3 — 36.

4 Ch. xix. 9.

4 — 37.

III. THE.

III. THEOPHILUS ANTIOCHENUS.

He liv'd under the same Emperors, and was cotemporary with *Athenagoras*; he wrote three small Treatises, inscrib'd to *Autolycus*, against the Enemies of Christianity. He made use also of St. *Matthew's Gospel*, as appears from the following Places.

ST. MATTHEW'S
Gospel.THEOPHILUS AN-
TIOCHENUS.

1 Ch. xix. 26.

2 Ch. v. 28.

3 Ch. xix. 9.

4 Ch. v. 44, — 47.

5 Ch. vi. 3.

Cited by

1 Lib. 1. p. 92.

2 Lib. 3. p. 126. *He cites under the Name of* *Δαγδαλιν & φωνη.*

3 Ibid.

4 Ibid.

5 Ibid.

IV. IRENEUS.

I propos'd here, as in the former Instance, to have produc'd all the several Places in *Irenæus* where St. *Matthew's Gospel* is cited; but since that Purpose I find my self prevented herein by the Care and Industry of *Feuardentius*: At the End of his Edition of *Irenæus* there is an Index already made with great Exactness of most of the Citations which that Father has made of this Gospel; I have been at the Pains carefully to examine every one of them, and do not find above ten or twelve false References in the whole. It will be enough therefore to refer the Reader to the Index of *Feuardentius*, only adding two Observations which I have made, viz.

(1.) That

(1.) That *Irenæus* has at least two hundred and fifty times cited or taken Passages out of this Gospel.

(2.) That he does several times cite *St. Matthew* by Name ; viz. in the following Places.

- 1 Lib. 3. adv. Hæres. c. 11. p. 259. citing those Words, *Matt. i. 1.*
- 2 Lib. 3. c. 18. p. 277. citing ch. i. 1, 18, — 21.
- 3 Lib. 3. c. 26. in init. collat. cum 25. in fin. citing ch. i. 18.
- 4 Lib. 3. c. 10. citing ch. ii. 2, &c.
- 5 Lib. 3. c. 9. citing ch. ii. 13.
- 6 Ibid. citing ch. iii. 3.
- 7 Ibid. citing ch. iii. 7.
- 8 Ibid. citing ch. iii. 9.
- 9 Lib. 3. c. 18. citing ch. iii. 16. —

V. CLEMENS ALEXANDRINUS.

There is indeed a large Collection of the Texts of this Gospel cited by *Clemens*, prefix'd to his Works ; but upon Enquiry I find this Collection in many Respects so inaccurate, so false, and defective, that as I could not depend upon it my self, so neither can I refer the Reader to it. I have therefore made the following Collection, which, tho' perhaps it does not contain all the Places of *St. Matthew's* Gospel cited by *Clemens*, yet I dare say, contains the far greatest Part, without any one Reference which is not fairly and justly made.

A Catalogue of the Places of St. Matthew's Gospel, cited or referr'd to by CLEMENS ALEXANDRINUS.

<i>St. MATTHEW'S Gospel</i>	<i>The Works of CLEMENS ALEXANDRINUS.</i>
1 Ch. iii. 7.	1 Pædagog. Lib. i. c. 9. p. 123.
2 — 9.	2 Admonit. ad Gent. p. 3.
3 — 12.	3 Pædagog. Lib. i. c. 9. p. 125.
4 Ch. v. 5.	4 Stromat. Lib. 4. p. 488.
5 — 8.	5 — Lib. 5. p. 548.
6 — 10.	6 — Lib. 4. p. 484.
7 — 13.	7 Pædagog. Lib. 3. c. 11. p. 257. & Stromat. Lib. 1. p. 290.
8 — 15.	8 Stromat. Lib. 1. p. 275.
9 — 20.	9 — Lib. 6. p. 696.
10 — 25.	10 — Lib. 4. p. 512.
11 — 27, 28.	11 Pædagog. Lib. 2. c. 6. p. 169. & Admonit. ad Gent. p. 68.
12 — 29.	12 Pædagog. Lib. 3. c. 11. p. 251.
13 — 36.	13 — c. 3. p. 223.
14 — 37.	14 Stromat. Lib. 5. p. 596.
15 — 39, 40.	15 Admonit. ad Gent. p. 68. & Pædagog. Lib. 3. c. 12. p. 262.
16 — 44, 45.	16 Stromat. Lib. 4. p. 511, 512. & Pædagog. Lib. 1. c. 8. p. 118, 119.

Cited in

St. MAT-

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The Works of CLEMENS
ALEXANDRINUS.

17 Ch. v. 48.

17 Stromat. Lib. 4. p.
529.

18 Ch. vi. 1, 2, &c.

18 Ibid.

19 — 9.

19 Pædagog. Lib. 1. c.
8. p. 119.

20 — 24.

20 Stromat. Lib. 3. p.
436. & Lib. 6. p.
486.

21 — 25, 26, &c.

21 Pædagog. Lib. 2. c.
1. p. 148. & Lib.
ejusd. c. 10. p. 197,
198. & Stromat.
Lib. 4. p. 487.

22 — 34.

22 Pædagog. Lib. 1. c.
12. p. 134. & e-
jusd. Lib. c. 5. p. 88.

23 Ch. vii. 6.

23 Stromat. Lib. 1. p.
297.

24 — 7.

24 — p. 295. & Lib.
2. p. 410. Lib. 3.
p. 450. Lib. 5. p.
553.

25 — 12.

25 Pædagog. Lib. 3. c.
12. p. 260. confer
Stromat. Lib. 2. p.
421.

26 — 13.

26 Admonit. ad Gent.
p. 63. & Stromat.
Lib. 4. p. 476.

27 — 15.

27 Admonit. ad Gent.
p. 3.

28 — 18.

28 Pædagog. Lib. 2. c.
5. p. 166.

29 Ch. viii. 12.

29 — Lib. 1. c. 10.
p. 129.

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- 30 Ch. viii. 20.
 31 — 22.
 32 Ch. x. 5.
 33 — 23.
 34 — 26.
 35 — 27.
 36 — 32, 33.
 37 — 39.
 38 — 41.
 39 Ch. xi. 3, 4, &c.
 40 — 12.
 41 — 17.
 42 — 18.
 43 — 19.
 44 — 25.
 45 — 27.
 46 — 28, 29, 30.
 47 Ch. xii. 36, 37.
 48 Ch. xiii. 11.

Cited in

- 30 Stromat. Lib. I. p.
 280.
 31 — Lib. 3. p. 436.
 32 — Lib. 3. p. 472.
 33 — Lib. 4. p. 504.
 34 — Lib. I. p. 275.
 35 — p. 297.
 36 — Lib. 4. p. 502,
 503.
 37 — Lib. 2. p. 407.
 & Lib. 4. p. 484.
 38 — Lib. 4. p. 488.
 39 Pædagog. Lib. I. c.
 10. p. 129.
 40 Stromat. Lib. 4. p.
 476. & Lib. 5. p.
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 41 Pædagog. Lib. I. c.
 5. p. 85.
 42 Stromat. Lib. 3. p.
 448.
 43 Pædagog. Lib. 2. c.
 2. p. 158.
 44 — Lib. I. c. 6. p.
 96.
 45 — p. 89. & c. 8.
 p. 119.
 46 Admonit. ad Gent.
 p. 75. & Pædag.
 Lib. I. c. 10. p.
 129. & Stromat.
 Lib. 5. p. 560.
 47 Pædagog. Lib. 2. c.
 6. p. 169.
 48 Stromat. Lib. 5. p.
 586.

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ALEXANDRINUS.

- 49 Ch. xiii. 13.
50 Ch. xv. 9.
51 — 11.
52 — 22.
53 Ch. xvii. 5.
54 Ch. xviii. 3.
55 — 21, 22.
56 Ch. xix. 6, 8.
57 — 10, 11, 12.
58 — 13.
59 — 21.
60 Ch. xx. 16.
61 — 28.
62 Ch. xxii. 30.
63 — 37.
64 — 37, — 40.
65 Ch. xxiii. 6.
66 — 9.
67 — 27.

- 49 Stromat. Lib. 1. p.
270.
50 Pædagog. Lib. 1. c.
9. p. 121.
51 — Lib. 2. c. 6.
p. 168.
52 Stromat. Lib. 6. p.
680.
53 Pædagog. Lib. 1. c.
11. p. 133.
54 — c. 5. p. 85.
55 — Lib. 3. c. 12.
p. 261.
56 Stromat. Lib. 3. p.
446.
57 — p. 447.
58 Pædagog. Lib. 1. c.
5. p. 85.
59 — Lib. 2. c. 3.
p. 160. & Stromat.
Lib. 4. p. 485.
60 Stromat. Lib. 5. p.
554.
61 Pædagog. Lib. 1. c.
9. p. 126.
62 — c. 4. p. 84.
63 — Lib. 3. c. 12.
p. 260.
64 Stromat. Lib. 2. p.
391.
65 Pædagog. Lib. 3. c.
12. p. 262.
66 Stromat. Lib. 3. p.
463.
67 Pædagog. Lib. 3. c. 9.
p. 241.

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68 Ch. xxiii. 37.

68 Pædagog. Lib. 1. c. 5.
p. 86. & c. 9. p. 121,
& 123.

69 Ch. xxiv. 13.

69 Stromat. Lib. 4. p.
503.

70 Ch. xxv. 34. &c.

70 Pædagog. Lib. 3. c.
12. p. 262. & Stro-
mat. Lib. 2. p. 391,
392.

71 — 40.

71 Pædagog. Lib. 3. c.
4. p. 231.

72 Ch. xxvi. 23.

72 — Lib. 2. c. 8. p.
176.

73 — 26, — 28.

73 — c. 2. p. 158.

Besides the Works of *Clemens Alexandrinus*, which are usually found together, there is also a small Tract extant, entitul'd *Τὸ οὐρανὸν ὁ πλούσιος*; i. e. *What Rich Man can be sav'd?* publish'd last by Bishop Fell at Oxford, 1683; it seems to have full Evidence of its Genuineness, not only that *Eusebius*, *Hist. Eccles.* L. 3. c. 33. cites a large Piece of it as the Work of *Clemens* under this same Title, but that *Photius*, *Cod.* cxi. says, *The Stromata of Clemens Alexandrinus were in a very ancient Copy of that Father's Works reckon'd to be Eight*; whereas now there are but Seven: *The first seven*, says he, *had the same Title, but the eighth differ'd, being entitul'd in some Copies, What Rich Man can be sav'd?* — The Treatise is very small, not making above sixty small Pages in the *Oxford Duodecimo* Edition, but contains such numerous Citations of this and other Proofs of the New Testament, that I thought it proper to collect them.

St. MATTHEW'S
Gospel

- 1 Ch. v. 3.
2 — 6.
3 — 13, 14.
4 — 25.
5 — 29.
6 — 39.
7 Ch. vi. 14.
8 — 19.
9 — 21.
10 Ch. vii. 1, &c.
11 — 21.
12 Ch. ix. 13.
13 Ch. x. 22.
14 — 40.
15 — 41.
16 Ch. xi. 12.
17 — 27.
18 Ch. xii. 35.
19 Ch. xiii. 17.
20 Ch. xvii. 27.
21 Ch. xviii. 10.
22 Ch. xix. 21.
23 — 24.
24 — 27, 28.
25 Ch. xxii. 36, 37, &c.
26 Ch. xxiii. 12.
27 Ch. xxv. 36, &c.

The Treatise of CLEMENS
ALEXANDRINUS,
entitul'd, Quis Dives
salvetur?

- 1 Cap. xvi. p. 42. &
c. xvii. p. 46. In this
Place St. Matthew is
cited by Name.
2 Ibid.
3 Cap. xxxvi. p. 97.
4 — xl. p. 106.
5 — xxiv. p. 65.
6 — xviii. p. 49.
7 — xl. p. 105.
8 — xiii. p. 34.
9 — xvii. p. 45.
10 — xxxiii. p. 90.
11 — xxix. p. 81.
12 — xxxix. p. 102.
13 — xxxii. p. 89.
14 — xxxi. p. 82.
15 — — p. 85.
16 — xxi. p. 57.
17 — viii. p. 21.
18 — xvii. p. 45.
19 — xxix. p. 81.
20 — xxi. p. 58.
21 — xxxi. p. 82.
22 — x. p. 25.
23 — ii. p. 6.
24 — xxii. p. 58.
25 — xxvi. p. 74, &c.
26 — i. p. 5. Here
this Gospel is call'd
Θειος λογος, i. e. the
Word of God.
27 — xiii. p. 34.

52 *St. Matthew's Gospel Canonical, Part IV.*

ARG. III. The Gospel of St. Matthew is Canonical, *because it was read as Scripture in the Assemblies or Churches of the primitive Christians*, by Prop. VI. I have above prov'd (Vol. I. Part I. Ch. x.) from *Justin Martyr, Tertullian, Cyprian, &c.* that it was the constant Custom of the primitive Churches to read the Sacred Scriptures as Part of their most solemn divine Service; I am now to prove that St. Matthew's Gospel was always among these Books; and that will be evident;

1. From *Cyrril of Jerusalem*; who, enumerating the Books which ought to be read in the Churches, and which were read in the Churches, says, *Among the New Testament Books there were only Four Gospels, and that all others were spurious and hurtful*^a. After reciting the other Books of the New Testament, he adds a little below, *That all others were to be rejected, and as not being read in the Church, were not to be read in private by his Catechumen* — No one acquainted with *Cyrril's* Writing, and the other Books of his Time, can possibly question whether St. Matthew is included among the *Four Gospels*, which he speaks of, as being read in the Churches; especially considering that he frequently appeals to that Evangelist's Gospel, as sacred; and in one Place^b does appeal to him, as having *wrote a Gospel in Testimony of the Truth of Christianity, which ought to be credited*.

2. From the Council of *Laodicea*, Can. LIX. where 'tis declar'd, *that no Books which were not of the Canon should be read in the Churches, and that those which were of the Canon and ought to be read, were the Gospel according to Matthew, &c.*^c

3. From

^a Της δὲ καινῆς διαθήκης τα
τισσάμεν ἀγγελίαι, τα δὲ λοιπὰ
ψευδοπνευρά και βλαστὰ τυγχά-
ναι — τα δὲ λοιπὰ πάντα ἐξω-
κισθῶν ἐν δεύτερῳ, και οσα μὲν ἐν
ἐκκλησίαις μὴ ἀναγινώσκονται, ταυ-

τα μὴδὲ κατὰ ταυτὶ ἀναγινώσκει.
Catech. IV. p. 101.

^b Catech. XIV. p. 341.

^c Non oportet — libros
in Ecclesiis legere, qui sunt extra
Canonem, nisi solos Canonicos
Novi

3. From the Testimony of *Justin Martyr* it seems not unfairly to be concluded, that *St. Matthew's Gospel was read in the primitive Churches.* The Proof I aim at is as followeth: That Father tells us^d, that *on every Sunday there was an Assembly of the neighbouring Christians*, and τα απομνημονόμαλα των Αποστόλων — αναγιωσκείαι, *the Memoirs or Commentaries of the Apostles were read*; under this Word απομνημονόμαλα were included those Books which we now call *Gospels*, as is plain from what he said immediately before, viz. εν τοις γενομένοις υπ' αυτων απομνημονόμασιν, α καλεται διαγγελια; i. e. *in the Commentaries made by the Apostles, which are called GOSPELS*: It follows therefore, that the Gospels which were made by the Apostles were read in the Churches of Christians in the Time of *Justin Martyr*; and that *St. Matthew's Gospel* was among these is most apparently evident, because *Justin* in many Places of his Writings, citing Passages out of this Gospel, cites them as what he read in, and learnt from these απομνημονόμασιν των Αποστόλων; i. e. from these *Commentaries or Gospels of the Apostles*; i. e. from *St. Matthew's Gospel*, where those Words only are to be found.

ARG. IV. The Gospel of *St. Matthew* is Canonical, because 'tis found among those which the Churches of Syria receiv'd as such, and which they collected together, and translated as Scripture in or near the Apostles Time, Prop. xv. I shall only observe farther, that the Author of this excellent Version of the New Testament into *Syriack* (or some one else) at the End of *St. Matthew's Gos-*

Novi & Veteris Testamenti, sc. Novi Testamenti Evangelium secundum Matthæum, &c. auctoritatem recipi hæc sunt —

^d Apolog. 2. pro Christian. p. 98.

pel has annexed the following Testimony, which it will not be foreign to my Purpose to transcribe :

עליון מלך שמים ואלהינו
אברהם יצחק ויעקב

i. e. *The End of the Holy Gospel of the Preaching of Matthew, which he preach'd in Hebrew in the Land of Palestine.*

Thus I have endeavour'd to establish the Canonical Authority of this Gospel of *St. Matthew* by various Arguments.



CHAP. IV.

Other Arguments to prove the genuine Authority of St. Matthew's Gospel. Bartholomew took it to preach in his Travels. Papias and Hegesippus give Credit to it. The Manichees Objection against this Gospel. Faustus's Objection from St. Matthew's oblique Way of Speech (ix. 9.) consider'd and refuted. Other Objections consider'd.

BESIDES the preceding Arguments, I have met with several other Things, which seem to be no small Proof of *St. Matthew's Gospel*, being

ing of genuine and Canonical Authority. These are ;

1. That *St. Bartholomew*, who was one of our Saviour's Twelve Apostles, when he went forth to preach and propagate the Christian Faith, took along with him the Gospel of *St. Matthew* ; and particularly that he preach'd according to this Gospel among the Indians, and left it among them at his Departure from them : and that *Pantenus* afterwards, viz. in the second Century, found this Gospel among them ; this is related both by *Eusebius*^a, and *Jerome*^b, and seems clearly to prove that *St. Matthew's* Gospel met with a suitable Reception, and was esteem'd of the greatest Authority even in the Apostles Time.

It may indeed be objected, that the Gospel which *St. Bartholomew* left among the *Indians* is said by *Eusebius* to have been written in *Hebrew* Letters, and that I have elsewhere^c attempted to prove that this very Gospel was that of the *Nazarenes*.

To which I answer, that as I have endeavour'd largely to prove, that *St. Matthew's* Gospel was originally written in *Greek*^d, so I easily allow there was a very early Version of it made into *Hebrew*, and this as yet uninterpolated or enlarg'd with the *Nazarene* Additions is what I suppose *St. Bartholomew*, who was a *Jew*, and preach'd (as the rest of the Apostles at this time) principally to those of his own Nation, did take along with him in his Travels.

2. That *Papias*, who was according to *Ireneus*^e a Disciple of *John*, and an Acquaintance of *Po-*

^a Hist. Eccles. Lib. 5. c. 10.

^b Catal. vir. illustr. in Bartholom. Panten.

^c Vol. I. Part I. ch. x. p. 212, 213.

^d Vindicat. of *St. Matthew's* Gospel against Mr. *Whiston*, ch. 17, 18, 19.

^e Adv. Hæres. lib. 5. c. 33.

lycarp, intimates very clearly, that *St. Matthew's Gospel was in common Use in his Time.*^f

3. That *Hegefippus*, a Writer of the second Century, wrote some *Dissertations upon the Gospel of the Hebrews, or the Gospel of St. Matthew, which the Nazarenes made use of.* Now these Dissertations were wrote either upon the Supposition, that this *Hebrew Gospel* was the true one of *St. Matthew*, or that it was not; if we say the latter, 'tis then evident they must be wrote with Design to vindicate the Authority of *St. Matthew's true Gospel* against the *Nazarenes Copy*; if the former, the Authority of *St. Matthew* will be also thereby establish'd, because all the Credit which the *Nazarene Gospel* had or pretended to, even among themselves; was founded upon the Supposition of its being *St. Matthew's*; which, tho' false, yet shews the high Opinion the primitive Christians did entertain of that Evangelist's Writing.

The only Persons (as far as I know) among the Antients, who have made any Objections against the Authority of this Gospel, were the *Manichees*: The main and principal Arguments which *Fauftus* has made use of against it are taken from the Difficulties of the Genealogy, Ch. I. but these fall not within my Consideration, it being sufficient to my Design to make it appear, that *St. Matthew's Gospel* was receiv'd as Scripture by the primitive Christians; one thing only I would observe, which seems more nearly to affect its Authority, viz.^h that *Fauftus* undertakes to prove that this Gospel was not written by *St. Matthew*, because of the oblique Manner of Expression (as 'tis call'd)

^f Hist. Eccles. lib. 3. c. 39. in fine *ἡμῶν δ' αὐτῶν* (i. e. Evangelium Matthæi) *ὡς ἠδυνάτο ἱερεῖς*.

^g Ibid. lib. 4. c. 22.

^h August. contr. Faust. Ma-

nich. lib. 17. c. 1. T. Opp. 6. Quis de se scribens dicat, Vidit hominem & vocavit Eum, & sequutus est Eum, ac non potius dicat, Vidit Me, & vocavit me, &c.

which

which we meet with, *Matt. ix. 9. And as Jesus passed forth from thence, He saw a Man named Matthew, sitting at the Receipt of Custom, and he saith unto him, Follow me; and He arose and follow'd him*: "*Matthew*, says *Fauftus*, did not write that Gospel, but some one else under his Name, as is plain by those very Words of the pretended "*Matthew*"; for who, says he, writing concerning himself, would say, he saw a MAN, and called HIM, and HE followed him, and would not rather say, He saw ME, and called ME, and I followed him?" But nothing can be more weak than this Sort of Arguing, it being a Thing undeniable, that this oblique way of Writing is common in all Sorts of Historians, and that they very frequently do speak of themselves not in the first, but in the third Person. 'Tis common, (says *Austin* in his Answer to *Fauftus* on this Head) in secular or (what we call) profane Histories. 'Tis always done by *Moses*, and very frequently by our Saviour and his Apostles. The many Instances which that Father produces, and which are every where to be met with, make it needless for me to produce any. He who has a mind may consult the many Places in *Moses's* Writings, where we find him speaking in the third Person of himself, or in this oblique Way of Speech, *viz.* And the Lord said unto *Moses*, and *Moses* did such and such Things; and besides these the Places both of the Old and New Testament, referr'd to at the Bottom of the Page^k. So that this Argument will by no Means prove what it is brought for, That

¹ August. contr. Faust. Mach. lib. 17. c. 4.

^k Gen. iv. 24. Num. xxiv. 3.

4 Jerem. xxviii. 5, 10, 15. Jonah i. 1. & per tot. Matt. viii. 20. xi. 19. xviii. 2. Luk. xviii.

8. Joh. v. 23, 25, &c. Joh. xxi.

24. Vid. August. Tract. 61. in

Joann. p. 406. T. Opp. 9. &

Glass. Gram. Sac. lib. iv. Tract.

2. Observ. 17. p. 912.

Matthew did not write that Gospel which goes under his Name.

The German Anabaptists of the last and the preceding Century (Persons very different in their Principles and Practices from those who now go under that Denomination among us) and those which were call'd the *Servetians*, or Followers of *Michael Servetus*, among other of their whimsical Opinions, denied the Credit and Authority of this Gospel. Their principal Arguments are, (1.) That the Author of the Gospel has misapplied many Prophecies of the Old Testament to prove the Divinity of Christ. (2.) That the true Gospel of St. *Matthew* was wrote in Hebrew, whereas this which we now have under his Name seems originally to have been wrote in Greek¹.

To the first of these my Design does not oblige me to give any Answer, because all I undertake to prove is, that the Gospel was receiv'd as St. *Matthew's*, and of as great Authority in the primitive Church, without any Respect to the several Difficulties that may be in its Contexture; though it were no difficult Matter to shew the Falshood of their Allegation.

To the second it will be sufficient to answer, that I have elsewhere prov'd^m, that St. *Matthew's* true Gospel was not originally written in Hebrew, and that it was a Mistake in the Fathers to assert that it was wrote in that Language, there never having been any other Hebrew Gospel of St. *Matthew*, but what was a Translation out of his Original Greek, and afterwards interpolated by the *Nazarenes*, was made use of by them as the true Gospel of this Evangelist.

¹ Sixt. Senens. Bibl. Sanct. lib. 7. p. 581.

² Vindicat. of St. *Matthew's*

Gospel, ch. xvii, xviii, xix. See also of this Work, Vol. I. Part II. Ch. xxxix. p. 380, &c.



CHAP. V.

Concerning the Time of St. Matthew's writing his Gospel. Irenæus and Eusebius differ in this Matter. The Opinion of the Latter prov'd to be more probable than that of the Former; viz. that he wrote A. D. XLI. and not A. D. LIX. or LX.

IT remains now that I say somewhat concerning the Time in which it is most probable that St. Matthew's Gospel was written; and herein I find it difficult to come to any Certainty, because of the Disagreement there is between the Antients themselves, as to the Matter. I shall first lay down the different Opinions, and then observe what appears more probable.

1. The first is that of *Irenæus*^a, who tells us, that Matthew publish'd his Gospel among the Hebrews in their own Language, while Peter and Paul were preaching at Rome, and laying the Foundations of a Church there. Now as I have had Occasion to observe in another Place, tho' 'tis not certain when Peter was at Rome, yet Paul was there in the third Year of Nero; i. e. in or about the Year of

^a Adv. Hæres. Lib. 3. c. 1. Περὶ καὶ τοῦ Παύλου ἐν Ῥώμῃ
Ὁ μὲν δὲ Ματθαῖος ἐν τοῖς Ἑβραίοις
τῇ ἰδίᾳ διαλέκτῳ αὐτῶν καὶ ἐκλάσειαν. See the Greek in
γραφῇ ἐξηγήκει εὐαγγέλιον, τὸ Euseb. Hist. Eccles. Lib. 5. c. 8.

Christ, LIX. or LX. as *Eusebius* relates in his *Chronicon*; and to this most Chronologers^b, and Writers of Church-History agree^c.

2. *Eusebius* in his *Chronicon* has plac'd the writing of St. *Matthew's* Gospel in the third of *Caligula*,; i. e. eight Years after *Christ's* Ascension, or the Year of Christ XLI.

Besides these two I know none of the Writers of the first Centuries who have assign'd any time, in which they suppose St. *Matthew* to have wrote; *Nicephorus*^d indeed has without any Reason asserted, that it was wrote fifteen Years after *Christ's* Ascension; but he being so late a Writer (*viz.* of the ninth Century) his Testimony can deserve no Regard here. As to more modern Writers I find they generally credit and follow *Eusebius* in this Matter; nor do I know any one besides the famous Jesuit *Andradius*^e, *Chemnitius*^f, and Dr. *Mill*^g, who have believ'd *Irenæus* in this Matter. That which influenc'd the first of these to his Opinion was, that he thereby was able the better to support the Popish Doctrine of the Necessity of Traditions, and the Insufficiency of the Scripture. For if the Christians were without any authentick History of Christ, and St. *Matthew* did not write 'till the Time which *Irenæus* mentions; i. e. 'till the Year of Christ LIX. or LX. i. e. for the Space of twenty six or twenty seven Years, it would seem somewhat favourable to the Popish Scheme, *viz.* that Religion might be well propagated by mere Tradition without any Writing. *Chemnitius*,

^b Helvicus, Petavius, Dr. Lightfoot, Mr. Tallents, &c.

^c Spanheim, Eachard, Le Clerc, &c.

^d Lib. 2. c. 45. apud D. Cave Hist. Liter. in Matth.

^e Apud Chemnit. Exam. Concil. Trident. Pars I. p. 28.

^f Lib. denuò cit. p. 31.

^g Prolegom. in Nov. Test.

§. 61, &c. I find Mr. *Whiston* also fixes the Time of St. *Matthew's* writing to this same Period. Essay on Constit. p. 16.

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tho' he well refutes the Jesuit's Reasonings, yet agrees with him, that *Irenæus* was in the right as to the Time of St. *Matthew's* Writing; because, says he, 'tis fit we should rather credit the more antient than later Fathers. Dr. *Mill* also credits *Irenæus*, but without assigning the least Shadow of a Reason, why that Father is to be credited rather. For my Part, though I freely own 'tis difficult to come to any Certainty in the Point, yet I cannot but rather subscribe to *Eusebius* than *Irenæus*; i. e. I rather think St. *Matthew's* Gospel was written in the third Year of *Caligula*, eight Years after Christ's Ascension, *A. D. XLI.* than in the third Year of *Nero*, six or seven and twenty Years after Christ's Ascension, *A. D. LIX. or LX.* And for this Opinion I shall offer the following Reasons; viz.

1. Because 'tis altogether improbable that the Christian Churches should for so long a Space as twenty six or twenty seven Years after Christ's Ascension be left destitute of any genuine and authentick History of the Life and Actions of the Miracles and Doctrines of Jesus Christ. To suppose this, is plainly to suppose the Apostles either defective in their Zeal for the Interest of Christianity, or else ignorant of one of the most likely Means to promote it. But I find Mr. *Le Clerc* has prevented me on this Head; I shall therefore omit saying any more on it, and give the Reader a Translation of his Words: " ^h They who think that the Gospels were written as late as *Irenæus* saith, and suppose that for the Space of about thirty Years after our Lord's Ascension there were many spurious Gospels in the Hands of the Christians, and not one that was genuine and authentick, do unwarily cast a very great Reflection upon the Wisdom of the Apostles; for what could

^h Hist. Eccles. Secul. I. A. D. LXII. §. 9. p. 414.

“ have been more Imprudence in them, than tame-
 “ ly to have suffer’d the idle Stories concerning
 “ Christ to be read by the Christians, and not to
 “ contradict them by some authentick History
 “ wrote by some credible Persons, which might
 “ reach the Knowledge of all Men ? For my Part
 “ I can never be persuaded to entertain so mean an
 “ Opinion of the Prudence of Men under the
 “ Conduct of the Holy Ghost. Besides, *Mat-*
 “ *thew* has deliver’d to us not only the Actions but
 “ the Discourses of Christ; and this he must needs
 “ be able to do with greater Certainty while they
 “ were fresh in his Memory, than when through
 “ Length of Time he began to lose the Impressi-
 “ ons of them. ’Tis true, the Holy Ghost was
 “ with the Apostles to bring all Things to their
 “ Remembrance, which they had receiv’d of
 “ Christ according to the Promise, *Joh. xiv. 26.*
 “ but the Holy Ghost in this Matter did not only
 “ inspire, but deal with them according to their
 “ natural Powers, as the Variety of the Expressi-
 “ ons in the Gospels shews.” Thus far he; from
 whence it appears very improbable, that no Gos-
 pel which was authentick was written before the
 Time which *Irenæus* mentions, viz. the Year of
 Christ LIX. or LX. I am sensible this Argument
 supposes, that *St. Matthew’s* was the first true
 Gospel which was wrote; and that it was so, is
 generally asserted by all the Antients.

2. Many of the most antient Manuscripts of this
 Gospel do agree with *Eusebius*, that *St. Matthew’s*
 Gospel was wrote in the eighth Year after our Savi-
 our’s Ascension. Thus, for Instance, *Beza*ⁱ tells
 us it was in his famous *Clermont* Manuscript which
 he gave to the University of *Cambridge*, and which
 is generally esteem’d the oldest Manuscript of the
 Gospels which is now in the World. Thus also

ⁱ Annot. in *Matt. xxviii. ult.*

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it is at the End of several very antient Greek MSS. which Father Simon saw^k, and more which are cited and referr'd to by Dr. Mill among the Manuscripts of the Gospels in the Bodleian Library at Oxford. See Mill on Matt. xxviii. 20.

3. The old Arabick Version joins in the same Account; viz. that he, St. Matthew, wrote his Gospel in Palestine by the Influence of the Holy Spirit in Hebrew, eight Years after our Lord Jesus Christ ascended in his Flesh to Heaven, and the first Year of the Roman Emperor Claudius^l. This differs but very little from Eusebius; for tho' he says it was written in the third Year of Caligula, and the Arabick Version in the first Year of Claudius, yet this will prove only Half a Year's Difference; seeing Caligula reign'd but three Years and a few Months, and Claudius immediately succeeded him.

4. Theophylact and Euthymius do also assert this Gospel to have been written in the eighth Year after Christ's Ascension; the former in his Preface to his Exposition on Matthew; the latter in his Commentaries on the Gospels, which are in a Manuscript in the Bodleian Library at Oxford^m: And tho' these were late Writers, yet their Testimony is for this Reason considerable, as it coincides with the Testimonies of others; which cannot be said of the Opinion of Nicephorus above-mention'd.

5. It may not perhaps be foreign to the Purpose to observe, how diligent and careful Eusebius was in collecting his Accounts of this Sort; and that tho' there are some Mistakes in his Works (which in so vast Undertakings could hardly be avoided) yet for the most part he is very accurate and exact, as a Chronologer and Historian;

^k Critic. Hist. of the New Test. Ch. x.

^l Vid. Ludovic. de Dieu ad Matt. 28. ult.

^m 'Tis cited by Dr. Mill among the Greek Testimonies prefix'd to St. Matthew's Gospel in his Edition of the Greek Testament.

6. What gives Force to all the preceding Remarks is, that *Irenæus* is most certainly mistaken in the very next Words to these; viz. as to the Time of *St. Mark's* writing his Gospel: He saith, that *St. Mark* wrote his Gospel *μετα την τελευτην εξουδου*; i. e. after the Death of Peter and Paul, as those Words undoubtedly mean, and are well express'd by the Old Latin Version, *post horum excessum*. But this, I say, is false, and contrary to the express Assertions of many of the most antient primitive Writers, as will appear hereafter in my Account of *Mark*. I know indeed that there have been some who have otherwise translated these Words; but this has been observ'd (by *Valesius* in *Euseb. L. 5. c. 8. Father Simon's* Crit. Hist. of the New Test. Part 1. c. x. p. 87, 88.) to be a Mistake made by them with Design to save *Irenæus* from the Charge of contradicting the other Fathers.

I will conclude the whole with adding, that whereas it was by some made an Objection against this Gospel, that Ecclesiastical Writers differ'd as to the Time of its being wrote, *Eusebius* fixing one Time, and *Irenæus* anotherⁿ, it is answer'd by *Sixtus Senensis* in a Method which that learned Man thought would reconcile *Irenæus* and *Eusebius* together; viz. That *St. Matthew* first publish'd his Gospel in Judea for the Use of his Countrymen, eight Years after Christ's Ascension, in the third Year of Caligula; and that this was what *Eusebius* meant, but that the same Evangelist a long time after, when he went among the Gentiles, publish'd it more universally for the Benefit of all Christians; and that this was what *Irenæus* meant^o. But I leave this Conjecture to the Examination of the Learned in these Things.

ⁿ Apud Sixt. Senens. Biblioth. Sanct. Lib. 7. p. 582.

^o Ibid. p. 585.



CHAP. VI.

The Scripture Account of St. Mark.

There is no other of this Name mention'd in the New Testament, but the Evangelist. Objections to this answer'd. He was Assistant to Peter and Paul in the Ministry of the Gospel. The credible Relations which we have of St. Mark from the Antients produc'd. Peter us'd him as an Interpreter. Afterwards he preach'd in Egypt, planted many Churches at Alexandria, and was one of Christ's Seventy Disciples.

Concerning St. Mark, the Author of this Gospel, there is scarce any thing left us in Ecclesiastical History, which can be depended upon with that Certainty, which one would wish for, and have expected in such a Matter.

In the Writings of the New Testament we have frequent mention of one nam'd *Mark*; and in the Writings of the following Ages there are also some few Things concerning him, which may appear credible and material. I shall consider each distinctly.

66 *Scripture Account of St. Mark. Part IV.*

I. *As to the Accounts which the Writings of the New Testament give of Mark.* The Name is mention'd four times in the *Acts of the Apostles*, viz. xii. 12, 25. xv. 37, 39. thrice in *St. Paul's Epistles*, viz. *Coloss.* iv. 10. *2 Tim.* iv. 11. *Philem.* 24. once by *St. Peter*, 1 *Epist.* v. 13. Relating to which Places I observe ;

1. *That it is generally agreed, that Mark the Evangelist is that Mark which is mention'd, 1 Pet. v. 13. The Church that is at Babylon elected together with you saluteth you, and so doth Marcus my Son.* So *Origen*^a, *Eusebius*^b, and *Jerome*^c among the Antients; *Grotius*^d, *Maldonate*^e, *Dr. Lightfoot*^f, *Du Pin*^g, and many other of the Moderns. This is exceedingly probable for this Reason ; viz. that 'tis the universal Voice of Antiquity, that *Mark was Peter's Companion and Assistant* in preaching the Gospel, and for that Reason call'd by him *his Son*, as *Paul* for the same Reason calls *Timothy his Son*^h, and particularly says of himⁱ, that *as a Son with a Father he served with him in the Gospel.*

2. 'Tis very probable that *Mark, mention'd in the Acts and St. Paul's Epistles* (see the Places above cited) *was the same Person as Mark the Evangelist, or Author of this Gospel.* The Reasons I assign for this are,

(1.) *That the Office of Mark the Evangelist, and this Mark mention'd in the Acts of the Apostles and St. Paul's Epistles, was the very same, viz. to be an Assistant to the Apostles (Paul and Peter) in the Ministry of the Word.* Concerning the former we find *Barnabas and Paul* made use of him for

^a Exposit. in Matth. apud Euseb. Hist. Eccl. L. 6. c. 25.

^b Hist. Eccles. Lib. 2. c. 15.

^c Catalog. vir. illust. in Marco.

^d Annot. in 1 Pet. v. 13.

^e Prolegom. in Marc.

^f Harmon. of the New Test. at the Year LXV. p. 149.

^g History of the Canon of the New Test. Ch. II. §. 4.

^h 1 Tim. i. 1. 2 Tim. i. 2.

1 Cor. iv. 17.

ⁱ Phil. ii. 22.

that Purpose, *Acts* xii. 25. And tho' *Paul* and *Barnabas* differ'd upon the Point, yet the latter was for taking him to be an Assistant and Companion in visiting the Churches, and did take him. In like Manner *Paul*, who (as is generally agreed) was soon reconcil'd again to *Mark*, desired *Timothy* to bring him to Rome to him, for (says he) *he is useful to me* (or assisting to me) *in the Work of the Ministry*, 2 *Tim.* iv. 11. And accordingly we find he was afterwards with *Paul*, *Colos.* iv. 10. and is there call'd *Sister's Son* (or Nephew) to *Barnabas*; which is by the way no mean Proof that he was the same Person mention'd *Acts* xv. 37. it seeming probable, that *Barnabas's* Affection to *Mark*, as a Relation, was one Reason why he persisted in his Resolution to take him along with him. But to say no more of this, 'tis plain *Mark*, mention'd in the *Acts* and *St. Paul's* Epistles, was an Assistant to the Apostles; and the same is certain as to *Mark* the Evangelist, viz. that he was Assistant, Companion, or Interpreter of *Peter*, as will undeniably appear from the Places which will presently be cited from the Fathers. Unless therefore we will suppose, that *St. Paul's* Assistant and *St. Peter's* were both of the same Name, we must conclude that the *Mark*, mention'd in the *Acts* and *St. Paul's* Epistles, was one and the same Person, who at different times was with *Paul* and *Peter* engag'd in the same Work.

(2.) To suppose two *Marks*, one with *Peter*, and another with *Paul*, is to breed Confusion where there needeth none, and to conceive that for which the Scripture giveth not only no Ground, but is plain enough to the contrary. 'Tis easily seen how *John Mark* came into Familiarity both with *Paul* and *Peter*; and other *Mark* we can find none in the New Testament, unless of our own Invention. These are the Words of Dr. *Lightfoot*^k, and seem to me to

^k Loc. jam cit.

contain an Argument sufficiently just, 'till some good Proof be made that the contrary Opinion is true.

(3.) *The Author of the Constitutions of the Apostles* (Lib. 2. c. 57.) makes Mark the Evangelist an Assistant of St. Paul; i. e. the same who is mention'd in the *Acts* and St. Paul's Epistles; and the latter Fathers, as *Cecumenius*, *Theophylact* (*Præf. in Marc.*) tell us the Evangelist Mark was surnam'd John, and the Sister's Son of Barnabas, and the Companion of Paul.

I know indeed, that *Grotius*¹, and after him *Cotelerius*^m, *Dr. Cave*ⁿ, *Du Pin*^o, *Mr. Eachard*^p and others are of the contrary Opinion, and suppose that Mark the Evangelist, and Mark mention'd in the *Acts* and St. Paul's Epistles were two different Persons. The two former of these have offer'd some Reasons for their Opinion, which I shall briefly consider;

1.) They urge that they cannot be the same, because the Antients never call the Evangelist by the Name of John, but always Mark; whereas, say they, John was the proper Name of him who is mention'd in the *Acts*.

Nothing is more common than the Mistakes of learned Persons, but I have seldom observ'd one more gross than this; for

(1. Tho' 'tis certain the Surname of him mention'd in the *Acts* was Mark, *Acts* xii. 12, 25. and xv. 37. yet even the very same Chapter two Verses afterwards demonstrates, (v. 39.) that the proper Name of the Person, i. e. the Name by which he was commonly call'd, was Mark and not John. The Words are, Barnabas took Mark, and sail'd to Cy-

¹ Prolegom. in Marc.

^o Loc. jam cit.

^m In Constitut. Apost. lib. 2.

^p Ecclesiast. Hist. Cent. I. B.

c. 57.

II. ch. 3. p. 265.

ⁿ Lives of the Apostles, p.

214.

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prus. It had been strange therefore, if Persons in after Ages should have called him *John*.

(2. *It was the common Practice among the Jews at that time to call Persons by that which was their Surname, and not the other.* So for Instance, *Simon*, whose Surname was *Peter* (*Matt. x. 2. Mar. iii. 16. Acts x. 5, 8, 32.*) was most commonly called *Peter*. *Lebbeus*, whose Surname was *Thaddeus* (*Matt. x. 3.*) was always call'd *Thaddeus*. *Joses*, who was surnam'd *Barnabas* (*Acts iv. 36.*) was always call'd *Barnabas*. And so I have observ'd above concerning *St. Matthew*, that he was commonly call'd by his Surname, *viz. Levi*, and so is by *Mark* and *Luke*.

(3. *In St. Paul's Epistles* (where *Grotius* and I think *Du Pin* acknowledge the same Person is spoken of) *he is call'd always Mark, and not John*; tho' our Translators awkwardly enough translate sometimes *Marcus*, and sometimes *Mark*; which must, as many other such things in our Translation, confound a Person unacquainted with the Original.

2.) 'Tis urg'd by *Du Pin*, that *Mark the Evangelist kept close to Peter at the time when the other (Mark) was with Paul and Barnabas*. But this is not proving, but a plain begging of the Question, or taking that for granted which is the Thing to be proved.

I conclude therefore for the Reasons above-mention'd, that *Mark the Evangelist* was the same Person as he who is mention'd not only by *Peter*, but in the *Acts* and *Epistles of Paul*; and this then will be all we can collect out of Scripture concerning him; *viz.* That he was an Inhabitant of *Jerusalem*, and the Son of a pious Convert, whose House was employ'd in those persecuting Times for a Place of the Christian Assemblies for religious Worship, *Acts xii. 12.* That he was a Person of so much visible Zeal for, and Knowledge in

Christianity, as to be esteem'd proper by *Paul* and *Barnabas* to be taken along with them, to be an Assistant to them in executing their Ministry; *Acts* xii. 25. And tho' upon a Difference between *Barnabas* and *Paul* about taking him with them to visit the Churches, *Paul* declar'd against taking him, yet *Barnabas* judg'd his Assistance necessary, *Acts* xv. 37, 39. That notwithstanding this the Displeasure of *Paul* did not continue long, for he appears to be with him at *Rome*, recommended him to the kind Regards of the *Colossians* in a Letter which he wrote to them from *Rome*, *Col.* iv. 13. wanted his Company another time at *Rome*, as a Person whom he judg'd and found of Service and great Help to him in the Ministry, *2 Tim.* iv. 2. and accordingly honours him with the Character of his *Fellow-Labourer*, *Philem.* 24. Besides all which *St. Peter* styles him *his Son*; i. e. one who as a *Son* serv'd and help'd him in the Work of the Gospel, *1 Pet.* v. 13.

II. I am next to consider the Accounts we have from the Antients relating to Mark the Evangelist.

1. These all agree, that Mark the Writer of the Gospel was a Companion or Interpreter of Peter. So *Papias*^q, *Irenæus*^r, the Author of the *Hypotoposes* which went under the Name of *Clemens Alexandrinus*, and was suppos'd to be his by *Eusebius*^t, *Origen*^t, *Eusebius*^u, *Jerome*^w, and many others of the Fathers. Several of these add, that he was with *St. Peter* at *Rome*.

2. Another Account of the Antients concerning Mark is, that he afterwards went down to Egypt, where he preach'd the Gospel which he had written at Rome, and founded many Churches in

^q Apud Euseb. Hist. Eccles. l. 2. c. 15. & l. 3. c. 39.

^r Adv. Hæres. l. 3. c. 1.

^t Hypotop. lib. 6. apud Euseb. Hist. Eccles. l. 6. c. 14.

^t In Matth. apud Euseb. Hist. Eccles. l. 6. c. 25.

^u Hist. Eccl. lib. 2. c. 15.

^w Catalog. viror. illustr. in Marco.

Alexandria, and made a vast Number of Converts to Christianity. This is related by *Eusebius*^x, *Epiphanius*^y, *Jerome*^z, and many succeeding Writers; such as *Hippolytus*^a, *Dorotheus*^b, *Isidorus Hispalensis*^c, *Theophylact*^d, &c. all which I shall pass over, only observing that the Tradition of *Mark's* founding the Church at *Alexandria*, which *Du Pin*^e calls an *antient and certain Tradition*, was always credited in *Egypt*, and that *Eutychius* who was made Patriarch of *Alexandria*, *A. D.* 933^f, in his *Arabick History* of that Church publish'd by *Mr. Selden*, has not only asserted the same, but given us the particular Method by which the Evangelist made his first Convert at *Alexandria*, and in which he establish'd the Government of the Church there. But to return to *Eusebius* and *Jerome*, they tell us that *Mark* was not only successful in making numerous Converts, but induc'd them to a more than common Strictness in the Profession and Practice of their new Religion, for which Reason *Philo Judæus* wrote a peculiar Treatise concerning them and their Manner of Living, viz. that entitul'd Περὶ τῆς θεωρητικῆς, i. e. *Concerning a contemplative Life*. I shall not now enquire how far these two Fathers and *Epiphanius*, who was of the same Opinion, were in the right, in supposing that *Philo's Essenes* were *Mark's* Christian Converts, but would refer the Reader to the Authors which I have elsewhere cited upon this Question,

^x Hist. Eccles. lib. 2. c. 16.

^y Vid. Epiph. Hær. 51. n. 6.

^z Catalog. viror. illustr. in Marco.

^a M. S. in Bibl. Bodleian. apud D. Mill in Testimon. Marco præfix.

^b In Synopsi.

^c De vit. & obitu Sanctorum. versus finem.

^d Præfat. in Marc.

^e Hist. of the Canon of the New Test. ch. ii. §. 4.

^f He was also call'd, said *Ibn Barrick*. See *Mr. Selden's* Preface, and Account of the Author, and *Prideaux's Life of Mahomet*, p. 271, 272.

and a Conjecture of my own which I have in the same Place propos'd*, relating to this Matter.

3. Another thing deliver'd by the Antients to us concerning St. Mark is, *that he was one of the Seventy Disciples whom Christ sent forth*, Luk. x. 1, &c. *and that he left Christ on Account of those Words of his, unless a Man eat my Flesh, and drink my Blood, he is not worthy of me*, Job. vi. 53, 66. *but that he was afterwards reclaim'd by Peter, fill'd with the Holy Ghost, and so wrote his Gospel*— This is related by several of the Old Christian Writers, but it will be enough to mention the Testimony of *Epiphanius*, who relates the Story with all the mention'd Particulars. *Grotius*^h, and Dr. *Cave*ⁱ question the Truth and Genuineness of the Tradition, because ^k*Papias* affirms, *that he neither heard nor followed Christ*. But to say nothing of what is objected against *Papias* as a Witness in these Cases, 'tis easy to answer to this Argument; for *Papias* meant no more than that *Mark* was not such a Disciple and Follower of Christ, as to be able to form his Gospel out of his own Knowledge; and this is very consistent with *Epiphanius*, whose Account is, that *Mark*, tho' he was sent out by Christ, yet left him on Occasion of his Discourse, *John* vi. 53. i. e. almost two Years before our Lord's Ascension, and so could not be capable to write a History of Christ upon his own Knowledge— I rather therefore incline to give Credit to the Tradition, and with the famous Jesuit *Petavius*^l observe, that there is nothing in the Circumstances of Time, but what would incline a Person to believe he might have seen Christ; and tho' *Epiphanius* should think differently in this Matter from other Fathers (*viz. Papias*,

* See above Vol. I. Part II. Ch. xvi. p. 257 — 263.

^h Hæres. 51. n. 6.

ⁱ Proleg. in Marc.

^l Life of S. Mar. §. 1. p. 214.

^k Apud Euseb. Histor. Eccles.

1. 3. c. 39.

^l In Loc. Epiphan. jam cit.

and

and those who follow him) yet his Tradition is not to be rejected, in which he declares that *Mark* was of the Number of the LXXII. Disciples^m.

Concerning the Life of *Mark* in other Instances, as also concerning his Death, I know nothing that can be said with sufficient Certainty. The later Writers tell us, that he travell'd Westward to the most desert Parts of *Africa*, and upon his Return to *Alexandria* was by the Idolaters there barbarously murder'd. But I chuse rather to refer to the Authors of those Relations, than to insert them. See *Dorotheus*ⁿ, *Euty chius Alexandrinus* in his *Arabick Annals*^o, with Mr. *Selden's* Translation and Commentary^p, and *Isidorus Hispalensis*^q, who saith that *Mark* died and was *placidâ quiete sepultus*, and among the Moderns Dr. *Cave*^r, and Mr. *Eachard*^s, who has transcrib'd his Words. I shall only add here, that there is a constant Tradition receiv'd in the *Roman Church*, which is set down as Fact by Dr. *Cave*, "That St. *Mark's* Body, at least the
"Remains of it were with great Pomp remov'd
"from *Alexandria* to *Venice*, where they are re-
"ligiously honoured, and he adopted as the Tu-
"telar Saint and Patron of that State, and one of
"the richest and stateliest Churches erected to his
"Memory that the World can boast of at this
"Day." He who would see a larger Account of this fabulous Translation, viz. when and by what Means the *Venetian Merchants* procur'd these Reliques of *Mark*, may consult the learned *Spanheim. Hist. Christ. Secul. ix. §. 5. p. 1344, 1345.* and the Authors cited by Mr. *Selden, Comment. in Euty ch. p. 169.*

^m So he read in his Copies of *Luk. x. 1.* as it is also in many others, viz. *ἡ ἀποστολή αὐτοῦ*, tho' in the present *Greek Copies* made use of, 'tis only *ἡ ἀποστολή αὐτοῦ*. Vid. *Mill. in Luk. x. 1.*

ⁿ In Synopsi.

^o P. 38.

^p P. 166. — 169.

^q De vit. & obit. Prophet. &c. in fine.

^r Life of *Mark*, p. 217.

^s Eccles. Hist. Vol. I. p. 328.



CHAP. VII.

The Occasion of St. Mark's writing his Gospel, viz. the Request of the Church at Rome. That it was wrote under the Direction of St. Peter. The Places of the Antients produc'd, in which this is asserted. The Tradition supported by several Observations.

Hitherto concerning St. Mark. I proceed now to discourse concerning his Gospel, and to produce the several Accounts which we have from Antiquity relating to it, which I shall consider under the three following Heads, *viz.*

- I. The Occasion of its being wrote.
- II. The Language in which it was wrote.
- III. The Time of its Writing.

I. *As to the Occasion or Cause for which the Gospel of St. Mark was written.* This I have had Occasion to observe largely elsewhere^a, but shall nevertheless particularly set down here what the Antients have deliver'd to us upon this Head. *Papias, Irenæus, Clemens Alexandrinus, Origen, Euse-*

^a Vindic. of St. Mark. Gospel, Ch. VI. p. 47.

bios, the Author of the *Synopsis* under the Name of *Athanasius*, and *Jerome*, are the Persons whom I mean.

Eusebius out of *Papias*, and the Book which went under the Name of *The Hypotoposes of Clemens Alexandrinus*, relates^b, That when Peter in the Reign of Claudius came to Rome, and had defeated Simon Magus, the People were so inflam'd with Love to the Christian Truths, as not to be satisfied with the Hearing of them, unless they also had them written down. That accordingly they with earnest Entreaties applied themselves to Mark, a Companion of Peter's, and whose Gospel we now have, praying him that he would write down for them, and leave with them an Account of the Doctrines which had been preach'd to them: That they did not desist in their Request, 'till they had prevail'd upon him, and procur'd his writing of that which is now call'd the Gospel of MARK. That when Peter came to know this, he was by the Direction of^c the Holy Spirit pleas'd with the Request of the People, and confirm'd the Gospel which was written for the Use of the Churches. This, says *Eusebius*, is related by *Clemens Alexandrinus* in the sixth Book of his *Hypotoposes*, and confirm'd by the Testimony of *Papias*, Bishop of *Hierapolis*.

The same *Eusebius* in two other Places of his Works relates particularly what *Papias* and *Clemens* have wrote concerning Mark's Gospel; viz.

The former says to this Purpose, that Mark, who was Peter's Interpreter, exactly wrote down whatsoever he remembred, tho' not in the same Order of Time, in which the several Things were said or done by Christ; for he neither heard nor followed

^a Histor. Eccles. lib. 2. c. 15.

^b This Passage is very ill translated by *Valesius*, the Words ἀποκαλύψαντος αὐτῷ τὰ πρὸ-

ματῶν, being to be refer'd not to Peter's knowing the Fact, which needed no divine Revelation, but to his approving the Book.

Christ, but was a Companion of Peter, and compos'd his Gospel rather with the Intent of the Peoples Profit, than writing a regular History. So that he is in no Fault if he in some Things wrote according to his Memory, he designing no more than to omit nothing which he had heard, and to relate nothing false^d.

The latter, viz. the Hypotoposes ascrib'd to Clemens Alexandrinus^e, relate, that according to a Tradition of the former Presbyters, the Gospel of Mark was wrote on the following Occasion, viz. when Peter was publickly preaching the Gospel in Rome by the Influences of the Holy Spirit, many of the Converts there desired Mark, as having been a long Companion of Peter, and who well remember'd what he preach'd, to write down his Discourses; that upon this he compos'd his Gospel, and gave it to those who made this Request, which when Peter knew, he neither obstructed nor encourag'd the Work.

Irenæus^f only says, that after the Death of Peter and Paul, who had been preaching at Rome, Mark the Disciple and Interpreter of Peter wrote down what he had heard him preach.

Origen^g adds, that Mark wrote his Gospel according to the Dictates or Directions of Peter.

The Author of the Synopsis under the Name of Athanasius saith the same as the last.

Jerome^h tells us, that Mark the Disciple and Interpreter of Peter wrote a short Gospel from what he had heard of Peter, at the Request of the Brethren at Rome, which when Peter knew he approv'd and publish'd it in the Churches, commanding the Reading of it by his own Authority.

These are the Relations of the Antients concerning the Occasion of St. Mark's writing his Gos-

^d Apud Euseb. Hist. Eccles. lib. 3. c. 39.

^e Apud eundem Hist. Eccles. lib. 6. c. 14.

^f Adv. Hæres. lib. 3. c. 1.

^g Exposit. in Matth. apud Euseb. Hist. Eccles. lib. 6. c. 25.

^h Catalog. vir. illustr. in Marco.

pel ; as to which I would offer the following Remarks.

1. That they all agree, that St. Mark wrote *what he heard or learnt from St. Peter*.

2. That Eusebius makes Clemens Alexandrinus directly to contradict himself in this Matter : for whereas he in one Place (*viz. Lib. 2. c. 15.*) saith, that Clemens testifies Peter's Approbation of the Church of Rome's Request to Mark to write, as also of the Gospel written : In another he saith (*viz. Lib. 6. c. 14.*) that Peter neither obstructed nor encourag'd Mark in his Undertaking. This is so plain a Contradiction, that I know not how it can be reconcil'd. *Valesius* has indeed attempted a Reconciliation¹, *viz. that Peter privately approv'd it, but not publicly* ; but no one who considers the Words can be satisfied with this. I doubt not but the former Place is the true one, and that St. Peter did approve the Writing of Mark, because so many of the primitive Writers assert it ; and if we will suppose *Jerome* to have look'd into this Book of Clemens which he cites, the Matter will be past doubt ; for he saith, that there it was said, that *this Gospel was approv'd and deliver'd to the Churches to be read by Peter*. Catalog. vir. illustr. in Marco.

3. It seems more probable that Mark wrote his Gospel from what he could remember of Peter's Discourses concerning Christ, than from the immediate Dictatings of that Apostle ; for most of the Accounts above suppose Peter ignorant of his Writing, 'till after he had wrote. See *Cotelerius's Conjecture* to the same Purpose, *Not. in Constit. Apostolic. Lib. 2. c. 58. p. 262.* and *Vales. in Euseb. Hist. Eccles. Lib. 3. c. 39.*

¹ Annot. in Euseb. Hist. Eccles. Lib. 6. c. 14. See *Father Simon, Crit. Hist. Nov. Test. c. 10.*

4. That which is by all Writers on this Subject cited as the Testimony of *Papias* ought not to be look'd upon so much to be *his* as the Testimony of JOHN THE ELDER; for 'tis not only declar'd by *Papias*, that *he had all Traditions of this Sort from Aristion and John the Elder*, but he introduces this very Testimony thus, *ὁ τρεῖς οὐκ ἐλάλει*; i. e. and *this the Elder (John) said*, viz. that *Mark, the Interpreter of Peter, &c.*

5. *St. Mark's Character*, as Interpreter of *St. Peter*, does not imply that *Apostle* to have been destitute of the Gift of Tongues. The Word *ἐρμηνεύων* denotes an Expositor not only of an unknown Language, but of any thing else unknown; and in this Sense *Mark* was properly *Peter's* Interpreter, as he was made use of particularly to explain to the People what the *Apostle* had more largely preach'd. *Dr. Cave* has another way of accounting for the Matter; viz. "That though the *Apostles* " were divinely inspir'd, and among other miraculous Powers had the Gift of Languages conferred upon them, yet was the Interpretation of " Tongues a Gift more peculiar to some than others. This, says he, might probably be *St. Mark's* Talent in expounding *St. Peter's* Discourses, whether by Word or Writing to those " who understood not the Language wherein they " were deliver'd^k.

6. *There are some Evidences in the Gospels now receiv'd, that St. Mark's Gospel was written according to the Preaching or Discourses of Peter, or that the Accounts which we have from the Antients are true.* This I gather from a Remark which I have elsewhere made^l and endeavour'd to support by proper Arguments, viz. *That there are in the Gospel History several very remarkable Circumstances re-*

^k Life of *St. Mark*, p. 214.

^l Vindic. of *St. Matt. Gospel*, Ch. vi. p. 48, &c.

lating to and in Favour of St. Peter, which are related by the other Evangelists, and not so much as mention'd or hinted at by St. Mark. The Reason of which seems to be, that as St. Peter's Modesty would not allow him to publish and preach them, so neither would he suffer them to be inserted in a Gospel which was to go into the World with his Approbation, and even under his Name. The Passages in the Gospel to which I refer are several, that seem very much to St. Peter's Advantage, and tend to his Superiority or Advancement above the rest of the Apostles; which as that Apostle would decline from in preaching, so would he not encourage to be written, and consequently as they are in the other Gospels, and not in St. Mark, seem clearly to intimate to us, that St. Mark wrote from the Preaching of Peter. I have in the Book last cited collected several of these Instances, which for the Sake of the Curious in these Studies I shall here set down, viz.

A Catalogue of several Places in the Gospel History, which relate Things tending to St. Peter's Honour, which are not mention'd by St. Mark in his Gospel.

I. *The Account of Christ's pronouncing Peter Blessed, when he had confess'd him, his declaring that he had his Faith and Knowledge from God, his Promise of the Keys and of that large Power which is made to him, &c. are omitted by St. Mark, though the former and succeeding Parts of this Discourse are both told by him. See Matt. xvi. 16, — 20. compar'd with Mark viii. 29, 30.*

II. *The Relation of St. Peter's being commission'd by Christ to work the Miracle, by getting Money out of the Fish's Mouth to pay the Tribute-Money, is told by St. Matthew, Ch. xvii. 24 — 28. but omitted by*

by *St. Mark*, though the preceding and subsequent Stories are the very same as in *St. Matthew*. See *Mar. ix. 30—33*.

III. *Christ's particular Expressions of Love and Favour to St. Peter in telling him of his Danger, and that he pray'd particularly for him, that his Faith might not fail*, is omitted by *St. Mark*, but related *Luk. xxii. 31, 32*.

IV. *St. Peter's remarkable Humility above the rest of the Apostles express'd in an Unwillingness that Christ should wash his Feet, which none of the rest did express, with Christ's particular Discourse to him, &c. Joh. xiii. 6, &c.* is omitted by *Mark*.

V. *The Instance of St. Peter's very great Zeal for Christ when he was taken, in cutting off the High-Priest's Servant's Ear, John xviii. 10.* is not mention'd by *St. Mark* in particular, but only told in general of a certain Person that stood by, *Mark xiv. 47*.

VI. *St. Peter's Faith in leaping into the Sea to go to Christ, Joh. xxi. 7.* is not mention'd by *St. Mark*.

VII. *Christ's Discourse with Peter concerning his Love to him, and his particular repeated Charge to him to feed his Sheep, Joh. xxi. 15.* is omitted by *St. Mark*.

VIII. *Our Saviour's predicting to Peter his Martyrdom, and the Manner of it, Joh. xxi. 18, 19.* is not related by *St. Mark*.

These are some Instances of Things tending to *St. Peter's Honour* recorded by the other Evangelists, none of which are so much as hinted at by *St. Mark*. I add also, that there is not any one single Instance in all his Gospel, like to those men-

Ch. VII. under the Direction of Peter. 81

tion'd, or which tends to advance the Honour and Prerogative of *Peter* above the rest of the Apostles, all which cannot be accounted for by any way more probable, than supposing that the Apostle did not publish those Circumstances which were so much in his Favour. In this Remark I have the Pleasure to join with *Eusebius*, and the learned *Doway* Professor, *Eftius*, whose Words are to this Purpose; "Why, says he, St. *Mark* should omit "in his Gospel those great and honourable Promises made to St. *Peter*, which we read *Matth.* "xvi. may be seen in *Eusebius*, (*Demonstr. Evang. Lib. 3. c. 7.*) St. *Peter's* Humility would not "suffer him to tell these things to St. *Mark* when "he was writing his Gospel. 'Tis remarkable "that the three other Evangelists relate those "things which tend to advance the Honour and "Prerogative of St. *Peter*: Only St. *Mark*, who "wrote his Gospel according to what he heard "from St. *Peter*, hath omitted them, which evidences the great Modesty of the Apostle^m.

Dr. *Hammond* has another Argument, by which he endeavours to prove the Truth of the Account given by the Antients of St. *Mark's* writing under the Direction of *Peter*ⁿ. After he had produc'd the Account, he adds, "And of this there be some "Characters discernable in the Writing itself; as "that, setting down the Story of *Peter's* denying "Christ with the same Enumeration of Circumstances, and Aggravations of the Fault, that "*Matthew* doth, when he comes to mention his "Repentance, and Tears consequent to it, he doth "it as became the true Penitent, more coldly than "*Matthew* had done, only ~~indeed~~, he wept, whereas *Matthew* hath ~~indeed~~ *indeed*, he wept bitterly.

^m In Difficil. Script. loca in Marc. viii. 29. p. 793.

ⁿ Annot. on the Title of *Matthew*.

7. 'Tis no small Proof that the Antients Account of St. Mark's writing his Gospel under the Direction of or from *Peter* is true, that *the Gospel went under the Name of Peter*, and was stiled *the Gospel of Peter*, being thought to be wrote by him. This we are expressly told by *Tertullian*^o, and not obscurely by *Justin Martyr*^p, as I shall shew hereafter.

8. If the Word *Babylon*, 1 Pet. v. 13. be put for *Rome*, as is generally thought by the Antients^q, all the Popish Writers, and many Protestants, we have then hence a farther Confirmation of the Truth of the Antients Account of the Occasion of St. Mark's writing, viz. his writing from *Peter's* Direction at *Rome*, viz. it will hence appear, that St. Mark was with *Peter* at *Rome*, and that he made use of him in the Service of the Gospel, because he calls him his Son — The Words are, *The Church which is at Babylon [at Rome] elected together with you, saluteth you, and so doth Mark my Son* (or Assistant in the Gospel-Work.)

• Evangelium quod Marcus edidit, Petri affirmetur, cujus p. 333.

interpres Marcus. Adv. Marcion.

Lib. 4. c. 5. p. 502.

^q Euseb. Hist. Eccles. lib. 2.

c. 15. Hieron. Catalog. vir. illustr. in Marco, & alii passim.





CHAP. VIII.

Concerning the Language in which St. Mark wrote his Gospel. The Arguments of Baronius and Bellarmine to prove that he wrote in Latin, refuted. Concerning the Time of St. Mark's writing. Two different Opinions propos'd. St. Peter was at Rome. When he came first thither; viz. not till the ninth or tenth of Nero, or the Year of Christ LXIII. or LXIV.

THUS I have given the best Account I can of the Original of St. Mark's Gospel, and added such Remarks as appear to me illustrating and confirming of it. I proceed now to consider,

II. *In what Language this Gospel of St. Mark was written.*

Besides *Baronius* and *Bellarmino*, and a few zealous Papists who have follow'd them, I know no one but subscribes to the common Report of Antiquity, that *St. Mark* wrote in *Greek*. These Cardinals pretend *he wrote in Latin*; but nothing can be pretended upon more weak Arguments: All their Reasoning may be reduc'd to the three following Heads, which I shall briefly refute;

G 2

1. They

1. They urge, that *St. Mark writing his Gospel at Rome must be suppos'd to write it in the Language which was most in Use there at that Time ; i. e. in Latin.* But 'tis easy to reply ;

(1.) That the *Greek Language was very much known and in Use at Rome, when St. Mark wrote.* This was the universal Language, as *Cicero, Seneca^a*, and other Writers of that Time assure us ; and even the very Women at *Rome* spake in that Language^b.

(2.) The Converts at *Rome* were for the most Part of the *Jews*, (as they also were, in other Countries^c) and these generally understood *Greek*, and made use of the *Greek Bibles.* *Grotius's* Words are as remarkable as true^d ; “ The *Jews*, who dwelt “ at *Rome*, were for the most part ignorant of the “ *Latin Tongue*, but by means of their long A- “ bode in *Asia* and *Greece* had learnt the *Greek* ; “ and of which Language there were scarce any “ of the *Romans* ignorant.

(3.) Hence *St. Paul*, writing an Epistle to the *Romans*, wrote it in *Greek*, and not in *Latin*.

2. 'Tis urg'd, that *there are several Latin Words made Greek in St. Mark's Gospel*, and thence concluded that the whole Gospel was wrote in *Latin*.

What can be more absurd ? The Argument proves nothing, unless it be the directly contrary to what it is brought for. He who was translating out of *Latin* into *Greek* can never be suppos'd to put *Latin* Words for *Latin* Words. Accordingly

^a Orat. pro Arch. Poet. §. 27. Senec. Consolat. ad Helv. c. 6.

^b See Du Pin's Canon of the New Test. ch. 2. §. 4. p. 42.

^c See above, Vol. I. Part I. Ch. 2. p. 31, 32.

^d Græcæ autem scripsit Marcus, quanquam in gratiam præcipue Romanorum, sicut & Pau-

lus ad Romanos epistolam Græcæ scripsit linguâ, quia Judæi qui Romæ agebant, plerique Latini sermonis ignari longâ per Græciam & Asiam habitatione Græcam linguam didicerant, & Romanorum vix quâquam erat non Græcè intelligens. Annot. in Titul. Marci.

Dr. Mill has justly made this an Argument to prove St. Mark wrote first in Greek; and there are Latin Words in each of the Evangelists, as well as Mark.

3. 'Tis urg'd, that the *Syriack, Arabick, and Persick Versions* affirm St. Mark to have wrote in *Latin*. To which I answer,

(1.) That these Epigraphs, or Postscripts, at the End of these Versions, are of very uncertain Authority.

(2.) That the *Arabick* and *Perſick* Versions are generally agreed by thoſe who have examin'd them *to be made out of the Syriack Verſion*; and *Lud. de Dieu* has by a very ingenious and ſolid Criticiſm on the *Epigraphe* at the End of the *Arabick* Verſion of *Mark*, prov'd that Verſion to be very late.

(3.) That the *Epigraphe* of the *Syriack Version* does not affirm *Mark* to have wrote in *Latin*, as is generally taken for granted, but only saith, that he *spoke and preach'd in Latin at Rome*; the Words are; He spake his Gospel, and preach-ed it.

As to the Testimony of *Eutychius Alexandrinus*, urg'd by *Baronius* to prove St. Mark to have wrote in *Latin*, I think there is nothing needful to be said, he being so late a Writer; and besides, Mr. *Selden*^f has largely shewn that the *Arabick* Word *عربية* *Romana* may be very well taken to denote the *Greek* Language, and then *Eutychius's* Testimony will be, that *Mark* wrote in *Greek*. Concerning this whole Matter see *Father Simon's Crit. Hist of the New Test. Par. I. ch. II.*

III. It remains, that some Enquiry *be made into the Time* when St. Mark wrote his Gospel. In

* Prolegom. in Nov. Test.
§. III.

f Comment. in Eutych. Orig. Alex. p. 152.

this Matter 'tis exceeding difficult to come to any clear Determination. That which occasions the Difficulty is the Uncertainty we are under as to the Time when St. Peter came to Rome. Some have absolutely denied that he ever was there ; and as they endeavour from Scripture to shew, that during the Reigns of *Tiberius*, *Caligula*, and *Claudius*, he was either at *Jerusalem*, *Samarita*, or *Antioch* ; so from St. Paul's Epistles, which were written from Rome, and that which was written to Rome, all of them in the Reign of *Nero*, they finding no Salutations sent to Peter, nor from Peter, they conclude that he never was at Rome. But these seem to be Arguments too weak to counterbalance the universal Testimony of Antiquity : There is scarce any Fact which is more generally attested, so that for my Part I know not how to deny St. Peter's having been at Rome, without asserting at the same time, that the most universal Concurrence of the primitive Christians in relating a Fact is not to be depended upon. The Question therefore before us now is, *When St. Peter was at Rome*? I shall briefly lay down the differing Opinions, and then what appears more probable.

1. The Popish Writers generally assert, that St. Peter came to Rome in the second Year of Claudius, or the Year of Christ, XLIV^h. This is well known : The Foundation of their Opinion is, that *Eusebius* in his Ecclesiastical Historyⁱ saith ; Peter, by the Direction of Providence came to Rome in the Reign of Claudius to contend with and overcome Simon Magus ; and in his Chronicon, that after he had been at Antioch he went to Rome, in the second Year of Claudius, i. e. the Year of Christ, XLIV.

ⁱ See Bunting's Itinerar. tot. lib. v. c. 4. & Achill. Primin. Script. in English. p. 496. Gassar. Epitom. Hist. & Chron.

^h Vid. inter alios Dionys. Pet. nic. Mundi. p. 93.

tav. Rationar. Tempor. Par. I. Lib. 2. c. 14.

Those who are of this Opinion suppose the Gospel of *St. Mark* to be written at this time, as *Eusebius* seems also to have thought; and so 'tis asserted at the End of the *Arabick Version*^k, and of many antient Manuscripts of this Gospel, particularly one mention'd by *Dr. Hammond*^l, two referr'd to by *Father Simon*^m, and thirteen cited by *Dr. Mill*ⁿ, as 'tis also by *Theophylact*^o, and others of the *Greek Scholiasts*.

2. Most Protestants, and some learned Writers among the Papists suppose *Peter's Coming to Rome* not to have been 'till many Years after, viz. not 'till *Nero's Reign*, and the ninth or tenth Year of that Reign, i. e. about the Year of Christ, 63, or 64. The Foundations of this Opinion are,

(1.) That *St. Paul* in his Epistle to the *Romans* does not salute *Peter*, tho' he spends almost a whole Chapter in saluting particular Persons at *Rome*, and this Epistle is suppos'd to be wrote about the Year 53, or after, viz. in the End of *Claudius's Reign*^p.

(2.) That upon *St. Paul's Coming to Rome* first, which was about the Year of Christ 58, or 59, viz. in the Beginning of *Nero*, he neither met with *Peter* there, nor any Signs of his having been there, but on the contrary found the People there ignorant of, and much unacquainted with Christianity^q. See *Acts* xxviii. 21, 22, &c. 28.

For my own Part I cannot but suspect the Validity of this Argument in Part; for 'tis certain that before *St. Paul's Coming to Rome* there were many Converts made there to the Christian Religion. The Epistle to the *Roman Converts* was wrote four or five Years before *Paul* was at *Rome*;

^k Vid. *Lud. de Dieu* in *Marc.* cap. ult.

^l Annot. in *Titul. Matth.*

^m *Crit. Hist. of the New Test.* Par. i. c. 10.

ⁿ In *Marc. cap. ult.*

^o *Præfat.* in *Marc.*

^p See *Dr. Cave's Life of Peter*, Sect. 11.

^q *Cleric. Hist. Eccles. Secul. I.* ad Ann. 61. p. 412. and *Dr. Cave* loc. cit.

and when he came there, the Brethren met him, some at *Appii-Forum*, some at the *three Taverns*; *Acts* xxviii. 15. yet on the other hand all this may be suppos'd without any Apostle's having been there to preach to them; for the Gospel having been now preach'd five or six and twenty Years, 'tis no way unreasonable to suppose it should in this time reach *Rome*, where there was a general Conflux of all Sorts of People. See Dr. *Whitby* on *Acts* xxviii. 15.

(3.) That *Paul* makes no mention of *Peter* in any one of those *Epistles* which he wrote from *Rome* to the Churches, which in all Probability he would have done, had *Peter* been there^{*} any Part of that Time.

(4.) That on the contrary in his *Epistle* from *Rome* to the *Colossians* *St. Paul* tells them, that (of the Jews) *Mark, Sister's Son to Barnabas, and Jesus, call'd Justus, were the only Fellow-Labourers which he had in promoting the Kingdom of God*, *Col.* iv. 10, 11. This evidently excludes *Peter*[†].

These with some other Reasons make it evident to me, that *St. Peter* was not at *Rome* 'till the ninth or tenth Year of *Nero*; i. e. 'till the Year of Christ 63, or 64. and consequently that the Gospel of *St. Mark* was not written before this Time, but between this and the Martyrdom of this Apostle and *St. Paul* at *Rome*, i. e. the Year of Christ 67, or 68, which happen'd at the same time. See the Testimonies of *Caius* in his Book against *Proculus*, and *Dionysius*, Bishop of *Corinth*, in his *Epistle* to the *Romans* to this Purpose, both of whom liv'd in the second Century. I shall only add, that in the small Tract of *Lactantius*, Con-

^{*} Cleric. lib. cit. ad Ann. 62.

p. 422. & ad Ann. 68. p. 447.

Cave ubi supra. Eachard's Ec-

clesiast. Hist. Vol. I. p. 343.

[†] Cave & Cleric. loc. cit.

Apud Euseb. Hist. Ecclesiast.

lib. 2. c. 25.

cerning the Death of Persecutors, we read, that Peter came to Rome during Nero's Reign, and made a great many Converts there, and so form'd a Church in this Place of the Empire; which Account (says Bishop Burnet in the Preface to his English Translation of this Tract^v, cuts off the Fable of Peter's having been there for five and twenty Years; i. e. from the second Year of Claudius, or the forty fourth Year of Christ, and that in the Arabick Annals of Eutychius Alexandrinus, publish'd by Mr. Selden, the Time of writing this Gospel is said to have been in Nero's Reign: His Words are in English thus, *In the Time of Nero Cesar, Peter, the Chief of the Apostles, wrote the Gospel of Mark together with Mark, in the Latin (Greek) Tongue in the City of Rome, but he gave the Title of it to Mark.*

^v Pag. 4. Le Clerc. (lib. cit. (as its Editor Baluzius, and p. 448.) (though I confess I Translator Bishop Burnet supposed) by Lactantius, but L. tells us this Book was not wrote *Cacilius.*



CHAP.



CHAP. IX.

*St. Mark's Gospel prov'd to be Canonical.
It is in all the antient Catalogues of
sacred Books. 'Tis cited as Scripture
by the primitive Fathers. It was
read in their Churches. 'Tis in the
Syriack Collection, or Version. Ob-
jections against its Authority answer'd.
The last Chapter of this Gospel pro-
ved to be genuine and authentick.*

I come now to establish the Canonical Authority of this Gospel, which I shall endeavour by the following Arguments.

ARG. I. The Gospel of St. Mark is of Canonical Authority by Prop. IV. because it is in all the Catalogues of Canonical Books, which we have among the Writings of the primitive Christians. These Catalogues I have collected and referr'd to Vol. I. Part I. Ch. VIII. viz. the Catalogue of Origen, Eusebius, Athanasius, Cyrill, the Council of Laodicea, Epiphanius, Gregory Nazianzen, Philastrius, Jerome, Ruffin, Austin, the third Council of Carthage, and the Author of the Books under the Name of Dionysius the Areopagite. To which I add the general Proof I have above made in this Part, that the four Gospels only, which we now receive,

receive, were receiv'd by the first Churches of Christians, and approv'd as Scripture, viz. the three first by St. John the Evangelist, and the four together by Polycarp, Tatian, Irenæus, Tertullian, Clemens Alexandrinus, Origen, Eusebius, Athanasius, Ambrose, Jerome, &c. See above in this Part the previous Dissertation.

ARG. II. The Gospel of St. Mark is of Canonical Authority, because it is cited as Scripture in the Writings of the primitive Christians, by Prop. V. How largely and frequently St. Matthew's Gospel was appeal'd to by them, we have already seen; and if we do not find St. Mark as often cited, it cannot be thought strange, because the far greatest Part of St. Mark's Gospel, and what is related in it, is also related by St. Matthew. I shall however produce the several Places which I have observ'd.

1. In the Writings (as they are call'd) of the Apostolick Fathers, I have not observ'd any Places of this Gospel refer'd to, which are not also in St. Matthew, and accordingly set down above, as being taken out of that Gospel, tho' perhaps several of them were taken out of St. Mark. I shall therefore refer the Reader to the Collection or Catalogue of the Citations made by these Fathers out of St. Matthew.

2. In Justin Martyr's Works the Case is the same as in the Apostolick Fathers, only one Place I have observ'd, in which he cites something which is in St. Mark's Gospel, and not in St. Matthew's. The Place I mean is (*Dialog. cum Tryph. Jud. p. 333.*) where he saith, *ὃ το εἶπεν μετωνομακιναι αὐτον του Πιτρον ενα των αποσολων ὃ γεγραφθαι εν τοις απομνημονοματιν αὐτου γεγεννημενον*; i. e. 'Tis said that he chang'd the Name of one of his Apostles into Peter, and the Fact is related in his Commentaries or Gospel. This is not in Matthew, but in Mark iii. 16. we read, *ὃ ἐπιδηκε τῷ Σιμωνι ονομα Πιτρον*; i. e. And

i. e. *And Simon he firnam'd Peter.* 'Tis plain therefore that *Justin* had seen *St. Mark's Gospel*; and tho' indeed this be also related by *Luke* (vi. 14.) yet it is to me evident he cited *Mark*, and not *Luke*, because he says it was written εν απομνημονευμασιν αυτου; i. e. in his *Commentaries*, viz. the *Commentaries or Gospel of Peter* whom he had just nam'd, and to whom the Word αυτου is undoubtedly to be referr'd, and not to *Christ*.

(1.) Because *Justin Martyr*, though he very often mentions the απομνημονευματα, or *Commentaries* of the Apostles, never once mentions the απομνημονευματα of *Christ*.

(2.) Because 'tis certain the *Gospel of Mark* went at that time under the Name of *Peter*. This I have above prov'd out of *Tertullian*.

(3.) Because (if I mistake not) it would not be very elegant Greek to write απομνημονευματα Χριστου; this would be just the same as to call the Gospels in Latin, *Libri or Commentarii Christi*, instead of *Libri or Commentarii de Christo*.

III. IRENEÆUS.

St. MARK'S Gospel

In the Works of IRENEÆUS.

1 Ch. i. 1, &c.

1 Lib. 3. adv. Hæres. c.

11. p. 206, 259, &c.

18. p. 276.

2 — 24.

2 Lib. 4. adv. Hæres. c. 14.

3 Ch. ix. 23.

3 — c. 72. p. 418.

4 — 44, 46, 48.

4 Lib. 2. c. 56. p. 216.

5 Ch. xiii. 32.

5 — c. 48.

6 Ch xvi. 17, 18. cited together with *Luk. x.*

6 — c. 36.

19.

7 — 19.

7 Lib. 3. c. 11. p. 257.

Note here ;

1. That in the first and last of these Places *Mark* is cited by Name.

2. That in every one else what is cited is in his Gospel, and not in the others, except one Place which is in *Luke*.

3. That I have omitted all those Places where there is the same in *Matthew* and *Mark*, tho' there is equal Reason to suppose, that *Irenaeus* referr'd to *Mark* as to *Matthew*.

IV. CLEMENS ALEXANDRINUS.

He has undoubtedly in several Places of his *Pædagogus* and *Stromata*, (*viz.* the Works which are usually bound together under his Name) cited *St. Mark's Gospel* ; but inasmuch as he has not, that I have found, cited it by Name, nor produc'd any Places but what are in *St. Matthew's Gospel* too, I thought a Collection of them would be needless, only I would observe, that in his little Tract, entitul'd, *Quis Dives salvetur ?* he has cited a long Paragraph out of this Gospel, *viz.* from *ψ. 17.* of the tenth Chapter to *ψ. 32.* Ταῦτα μὲν ἐν τῷ κατὰ Μάρκον εὐαγγελίῳ γεγραπται ; *These things*, says he, *are written in the Gospel according to Mark* (*Vid. cap. 4, 5.*)

V. TERTULLIAN

Appears plainly to have made use of *St. Mark's Gospel*, and has many times cited out of it that which is not in any other, and sometimes that which is. I have collected the following Instances.

St. MARK'S Gospel.	Cited in	TERTULLIAN'S Works.
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1. Ch. i. 2.

1. Adv. Jud. c. 9. 'Tis true Tertullian seems

St. MARK'S

St. MARK'S Gospel

TERTULLIAN'S Works.

there out of the Prophet, *Mal. iii. 1.* but 'tis very evident he made use of *Mark*; for he has follow'd *Mark's Words*, which are different both from the *Hebrew* and all the *Greek Copies* of the *LXX.* In the *Hebrew* it is, I will send my Messenger, and he shall prepare the Way לפני i. e. *before me*; and so in the *LXX.* *πρὸ προσώπου μου*, i. e. *before me*, whereas *Mark* has it, *πρὸ προσώπου σου*, and *ὁδὸν σου ἐμπροσθεν σου*, i. e. *before thy Face, and before thee*; and in this *Tertullian* follows him, *ante faciem tuam, qui præparabit viam tuam ante te*; i. e. *before thy Face, who shall prepare thy Way before thee*, which are the very Words of *Mark*, not only differing from, but larger than either the *Hebrew*, or *LXX.*

2 Ch. i. 24.

3 Ch. iii. 7.

2 Lib. adv. Prax. c. 26.

3 Lib. de Pudicit. c. 21.

St. MARK'S

Ch. IX. *cited in the primitive Fathers.* 95

St. MARK's Gospel	TERTULLIAN's Works.
4 Ch. v. 9.	4 Lib. de animâ. c. 25. & de Fugâ. in Persecut. c. 2.
5 Ch. viii. 3.	5 Lib. de Baptism. c. 15. Vid. Pamel. in Loc.
6 Ch. viii. 38.	6 Lib. de carne Christi, c. 5. & de Præscript. adv. Gnost. c. 9.
7 Ch. xiv. 13.	7 Lib. de Baptism. c. 19.
8 Ch. xvi. 9.	8 Lib. de anima. c. 25.
9 — 19.	9 Lib. adv. Prax. c. 30.

These are some Places in which *Tertullian* made use of *St. Mark's Gospel*, none of which are to be found in *St. Matthew*; so that 'tis as probable he cited this Gospel in those Places which are the same in it and *St. Matthew's*, as that he cited *St. Matthew's*; and if so, it would be easy to produce almost half a hundred Instances more.

It would be a superfluous Task and endless Labour to go in like Manner as above thro' all the Writers of the first four Centuries, and collect the Citations which they have made of this Gospel. *Origen, Eusebius, Athanasius, Epiphanius, Jerome, Austin*, &c. have made too many References to this Gospel to require a Collection of them; besides, several of the Fathers of these Times have wrote Commentaries or Homilies upon this Gospel, as on the other Parts of Scripture; which, with what is already said, is enough to evince its Canonical Authority by Prop. V.

ARG. III. The Gospel of *St. Mark* is of Canonical Authority, (by Prop. VI.) because it was read as Scripture among the other Books of Sacred Scripture in the Assemblies or Churches of the primitive Christians. This will be evident to every one who will consult

consult *Cyrril of Jerusalem*, the fifty ninth Canon of the Council of *Laodicea*, as above referr'd to Part I. Ch. X. and in this Part above concerning *St. Matthew*, Chap. III. where 'tis also shewn, that in *Justin Martyr's* Time the Gospels were wont to be read in the Churches; and as *Justin* did esteem *St. Mark's* Gospel to be a true one, and cited it as such, there can be no Reason to question but he includes this among those other *απομνημονεύματα*, or *Memoirs* of the Apostles which were read in the Churches.

ARG. IV. *St. Mark's* Gospel is Canonical, because it was esteem'd so by the Churches of Syria in or near the Apostles Time, and accordingly by them in those Days translated, and inserted in their Collection of sacred Books. Prop. XV. At the End of this Gospel in *Syriack* we accordingly read,

ܐܡܝܢ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

i. e. *The End of the Holy Gospel of the Preaching of Mark, which he spake and preach'd in Latin at Rome.*

Having thus endeavour'd to establish the Canonical Authority of this Gospel of *St. Mark*, I shall now briefly consider that which has been or may be objected against it.

1. It may seem a very considerable Objection against this Gospel and its Authority, that it seems to be only an Epitome, or Abridgment of *St. Matthew's* Gospel.

To this I answer, that were the Fact certain, and it could be made appear that *St. Mark* did transcribe his Gospel out of *St. Matthew's*, it would very much weaken its Authority, and lessen the Credit of its Inspiration. This I have elsewhere

where more largely observ'd (*viz. Vindicat. of St. Matthew's Gospel, Ch. X.*) and shewn how absurd it is to suppose a Person under the Conduct of Inspiration transcribing or stealing out of another's Labours. The little Necessity there is for Inspiration in such a Case, is no mean Argument that there was none at all. What need had a Man of the Guidance of the Holy Ghost to read and write out here and there a Piece of a History where he had a Mind? How odd is it to say, The Holy Spirit inspir'd one Person to write a History, and then inspir'd another to abridge it? *i. e.* The Holy Spirit thought fit at first to have so much wrote, but then afterwards that it should not be quite so much, but the Superfluities of his first Work should be left out. Farther, as the supposing St. Mark an Epitomiser of St. Matthew lessens the Credit of Inspiration, so it detracts from the Honour and Usefulness of St. Mark's Work. 'Tis little better than to say, this Gospel was stolen, and the Author a Plagiary; and accordingly *Ruffin* in the fourth Century, and some bigotted Papists since have call'd it *Religiosum Furtum*, a religious Theft, or pious Fraud^a. Accordingly *Spinoza*^b and Father *Simon* have by this very Means attempted to ruin the Credit of the Books of the Old Testament, *viz.* by asserting them to be only Extracts out of larger Records now lost. All this and much more would follow, if we suppose St. Mark's Gospel an Epitome of St. Matthew's; but the Truth is, the World hath been mistaken entirely in the Fact; and tho' some among the Antients, and almost all later Writers have asserted it, 'tis utterly false, and most evident, that St. Mark did not abridge St. Matthew, as I have in another Book prov'd, by such Arguments as appear to me

^a See Chemnit. Exam. Concil. Trident. Pars 1. p. 34.

^b Tract. Theolog. Polit. c. 8. p. 163. and c. 9. in init.

undeniably conclusive, which I shall think it sufficient to refer the Reader to^c, with what is above said in this Work. Part I. Ch. XIII. Prop. XIV.

II. 'Tis objected, that Mark himself was not an Apostle and Eye-Witness of what he wrote, but only a Companion of the Apostles, and consequently his Gospel is, and ought to be of no more Authority, than the Writings of Barnabas, Clemens, or any other Companion of the Apostles. This is urg'd by Mr. Toland, *Amynt.* p. 47, 48. His Words are, " If they think them (*viz.* the Epistle of Barnabas, Clemens, &c.) genuine, why do they not receive them into the Canon of Scriptures, since they were the Companions and Fellow-Labourers of the Apostles, as well as St. Mark and St. Luke? If this Quality was sufficient to entitle the two last to Inspiration, why should it not do as much for the two first? And if this be not all the Reason, pray let us know the true one, having never heard of any other.

To all this I answer;

1. That St. Mark is not receiv'd as Canonical only because he was a Companion of the Apostles, but because he wrote under the Direction of an inspir'd Apostle St. Peter; and who, as Eusebius saith, approv'd the Book *αποκαλυψαντος αὐτῷ τοῦ ἁγίου πνεύματος*; i. e. by the Revelation of the Holy Ghost^d.

2. That St. Mark's Gospel was approv'd by St. John, as I have above shewn. See the Dissertation prefix'd to this Part.

3. That it was receiv'd by the primitive Churches as Canonical, was read in their Assemblies, and cited in their Writings as Scripture, which cannot be prov'd of Clemens, Barnabas, &c.

4. That it contains nothing false or fabulous; which I have prov'd above, Part III. Ch. XLI.

^c Vindicat. of St. Matthew, c. 6, &c.

^d Hist. Eccles. Lib. 2. c. 15.

Ec. that the Epistle of *Barnabas* doth, and shall hereafter prove of *Clemens*.

It would scarce be Justice to St. Mark, and the Subject which I have now in Hand, if I should finish it without observing, that whatever has been surmis'd to the contrary, *the last Chapter of this Gospel is equally Canonical with any other Part.* The Matter has been controverted, and there have been those who have thought it should be excluded from the Canon; I mean not the whole Chapter (as many, *Erasmus, Beza, Drusius, &c. in Loc.* have falsely understood the Question) but only that Part of it, which is after the Words *ἐπορεύτο γὰρ*, i. e. *after the End of the eighth Verse.* The Reason of this Controversy is, that *Jerome* in a Letter to *Hedibia*, who desir'd him to reconcile the Differences between the Evangelists *Matthew* and *Mark*, about our Saviour's Resurrection, answers, "That there were two ways of solving the Difficulty, viz. Either we must reject the Testimony of *Mark*, which is in few Copies of his Gospel, almost all the Greek Copies wanting this Section in the End of his Gospel, besides that it seems different from, and contrary to the Accounts of the other Evangelists, &c." (The other Answer I need not mention.) And besides *Jerome*, *Gregory Nyssene* says, this last Section was wanting in several, and those the most exact Copies^f. Besides, Father

* Hujus questionis duplex est solutio: aut enim non recipimus Marci testimonium, quod in raris fertur evangelis, omnibus Græcis libris pæne hoc capitulum in fine non habentibus, præsertim quum diversa atque contraria evangelistis cæteris narrare videatur: aut hoc respondendum, quod uterque verum dixerit, &c. Par. 2. Tract. 2. Epist. 16. Qu. 3.

^f Apud Mill. Not. in Marc. xvi. 8. & Fabric. Cod. Apocr. Nov. Test. Tom. 1. p. 326. who has observ'd after *Combesius*, who publish'd them, and Dr. *Cave's Hist. Liter.* p. 443. that those two Orations de Resurrectione Christi, under the Name of *Gregory Nyssene*, were made by *Hesychius Hierosolymitanus*.

100 *The last Chapter of St. Mark* Part IV.

Simon declares ^s, that he saw two ancient Greek Manuscripts in the *French King's Library*, and one in *Monsieur Colbert's*, in each of which was inserted a Note in Greek to this Purpose, *that what follow'd after v. 8. in this last Chapter of Mark, was only to be found in some Copies.* Dr. Mill has mention'd some old Greek Scholiasts, viz. *Euthymius, Victor Antiochenus*, and an anonymous Writer, who says the same^h. But to all this I answer, and will endeavour to shew, that this last Part of the Gospel of *St. Mark* is equally authentick with the rest; for

1. Tho' *Jerome* says, this Section was not in most of the Greek Copies of this Gospel, yet *he himself seems not to have rejected it*, because he endeavours afterwards to reconcile *Matthew* and *Mark* together.

2. Because *Irenæus* (*Lib. 3. c. 11. p. 257.*) has cited the nineteenth Verse of this Chapter, which is the last except one, and introduces it thus, *In fine autem Evangelii ait Marcus*; from whence 'tis evident, that the whole Chapter was in his Copy of *Mark*.

3. *Athanasius*ⁱ and *Austin*^k have also cited this Part of *St. Mark's Gospel*.

4. All the Greek Manuscripts which are in the World have this Part of *St. Mark's Gospel*. *Erasmus*^l and *Beza*^m declare it was in all the ancient Manuscripts which they had seen.

5. All the antient Versions extant, Syriack, Latin, and (as I find by *De Dieu's Commentary*) Arabick have it.

6. *Grotius*ⁿ well argues, that it was very improbable *St. Mark* would omit the History of our Savi-

^s Crit. Hist. of the New Test. Par. 1. c. 11.

^h Loc. jam cit.

ⁱ In Synopf.

^k De Consens. Evang. L. 3. c. 24. T. Opp. 4.

^l Annot. in Mar. xvi. 14.

^m Annot. in Mar. xvi. 9.

ⁿ Anot. in Mar. xvi. 1.

our's Resurrection, which is one of the most considerable Parts of the Gospel History.

7. The same learned Critick assigns this probable Reason of this Section being wanting in some Greek Copies, viz. *It was left out with Design, because it seem'd to contradict St. Matthew, that Porphyry, Julian, and such others, might not take Occasion thence to ridicule the Gospel, as Mr. Fabritius^o, who follows Grotius, well observes, and adds, that it is a Case like what happen'd to those Words (Mar. xiii. 32.) $\alpha\delta\iota\ \circ\ \upsilon\varsigma$, neither the Son, that they might the better evade the Force of the Arian Objections.*

• Cod. Apocr. Nov. Testam. Par. 1. p. 327.





CHAP. X.

*The Scripture Accounts of St. Luke.
The Accounts of him from Antiquity.
Viz. That he was born at Antioch.
Arguments to prove that he was not
a Jew. He was a Physician. Of
his Painting. He was one of Christ's
Seventy Disciples. An Objection to
this answer'd. St. Luke was St.
Paul's Companion and Assistant. Was
acquainted with several of the Apostles.
Concerning his Death.*

IN treating of this Gospel, I shall endeavour to proceed in the same Method as in the preceding Gospel; viz. first to give some Account of the Author, and then of his Gospel.

As to St. Luke, the Author of this Gospel, I shall distinctly consider,

- I. What is said of him in the Writings of the New Testament.
- II. What is related concerning him in the ancient Writings of the Christians, which is credible.

I. *As to what is said of St. Luke the Evangelist in the Writings of the New Testament. The Name*

is mention'd, Col. iv. 14. *Luke the beloved Physician and Demas greet you.* 2 Tim. iv. 11. *Only Luke is with me.* Philem. 24. Marcus, Aristarchus, Demas, Lucas, *my Fellow-Labourers.* Concerning which Places I observe, that it has been generally suppos'd by antient and modern Writers, that *Luke the Evangelist, or Author of the Gospel, is the Person meant in each of those Places.* Erasmus^a indeed, and after him Calvin^b, suppose another Person meant, Col. iv. 14. by *Luke the beloved Physician.* The whole Foundation of their Opinion is, that it would have been needless for *Paul* to have given him the distinguishing Character of a Physician, he being a Person more known than to need such a Mark of Distinction, and that it is much more reasonable to suppose *St. Paul* would have call'd him here, as he does elsewhere, his Companion, or Fellow-Labourer. But to this it may be answer'd;

1. That there was no Reason why *St. Paul* should not give him this Title, if it belong'd to him.

2. That 'tis certain *Luke the Evangelist* was now with *St. Paul* at *Rome*, when he wrote this Epistle from thence to the *Colossians.*

3. That he is nam'd together with *Demas* in this Place, as well as the others, about which there is no Dispute.

4. That he is generally said to have been a Physician in the antient Writings.

Although there are no other Places in the New Testament, in which we meet with the Name of *Luke*, yet there are two Places in which it has been thought that *St. Paul* referr'd to him, viz.

(1.) That *Rom. xvi. 21. Timotheus my Work-fellow, and Lucius, and Jason, and Sosipater, my Kinsmen, salute you.* Some of the Antients (as

^a Annot. in Col. iv. 14.

^b In eund. loc.

Origen^c saith) thought this Lucius to be Luke the Evangelist, who wrote the Gospel; and that his Name receiv'd this little Alteration according to the peculiar Idiom of the Country: Sixtus Senensis seems to have been of the same Opinion^d, but this Opinion seems evidently precarious, it being unaccountable that Paul should call the same Person by two such different Names.

(2.) The Person intended by St. Paul, 2 Cor. viii. 18. in those Words, *We have sent — the Brother whose Praise is in the Gospel throughout all the Churches*, is suppos'd by most of the antient and modern Writers to have been Luke the Evangelist. So Origen^c, Jerome^f, and the Interpolator of the Epistles of Ignatius^g among the Antients; Sixtus Senensis^h, Grotiusⁱ, Dr. Hammond^k, Dr. Cave^l, Dr. Whitby^m, and many others; altho' Chrysostom, and some of the Antients, follow'd herein by Calvinⁿ and others, suppose that Barnabas was the Person meant; and Dr. Lightfoot endeavours largely to prove it was neither, but Mark the Evangelist^o.

II. *The credible Accounts which we have from Antiquity concerning this Evangelist* are very short and imperfect. I have collected what has fallen within my Observation under the following Heads.

^c In Epist. ad Rom. xvi. 21. Tom. 3. fol. 223. Sed & Lucium perhibent quidam esse Lucam, qui Evangelium scripsit, pro eo quod soleant nomina interdum secundum patriam declinationem, interdum etiam secundum Græcam Romanamque proferri.

^d Bibl. Sanct. lib. 2. p. 17.

^e Præfat. in Luc.

^f Catalog. vir. illustr. in Luc.

Epist. ad Paulin. & Præf. in Com. in Matth.

^g Epist. ad Ephes. §. 15.

^h Loc. jam cit.

ⁱ Annot. in 2 Cor. viii. 18.

^k Paraphr. ejusdem loci.

^l Life of St. Luke, §. 2. p. 223.

^m In 2 Cor. viii. 18.

ⁿ In eund. loc.

^o Harmon. of the New Test.

p. 118. & p. 134.

1. Many

1. Many of the Antients tell us, *that St. Luke was born at Antioch in Syria.* So *Eusebius* ^P; *He was of a Family of Antioch.* *Jerome* ^q; *He was a Physician of Antioch.* *Dorotheus Tyrius* ^r, and *Theophylact* ^s, &c. say the same. This Tradition is so much the more probable, as 'tis certain that *St. Luke* was not a *Jew*, and this appears to me certain :

(1.) Because *St. Luke*, in his *History of the Acts of the Apostles*, (Ch. i. 19.) speaking of the Field which was purchas'd with the Money for which *Judas* sold our Saviour, says, *it was call'd Aceldama* εν τη ιδία διαλεκτω αυτων ; i. e. *in THEIR own Language* ; which plainly intimates, that the *Syriack*, or *Syro-Chaldaick*, i. e. the peculiar Dialect of the *Jews* was not *HIS Language*.

(2.) Because *St. Paul* distinguishes him from those who were of the Circumcision, *Col. iv. 10, 11.* compar'd with 14. He saith, that *Marcus*, *Aristarchus*, and *Jesus* call'd *Justus*, were the only *Fellow-Labourers of the Circumcision who were with him*, yet 'tis plain that *Epaphras*, *Demas* and *Luke* were *Fellow-Labourers*, *that were then with him* ; wherefore these were not of the Circumcision.

(3.) It was an Observation among the Antients, as it has been among many more modern Writers, *that St. Luke's Gospel and Acts are written in very pure and elegant Greek.* He was well acquainted with the *Greek Language*, as appears by his *Writings*, says *Jerome* ^q; and in another Place ^v he tells us, that *he was more skilful in the Greek Language than any of the Evangelists*, and would rather forbear translating a *Hebrew Word*, than do it in *Greek*,

^P Λυκάς δι το μιν γινος εν τω απ' Αντιοχεια. Hist. Eccl. lib.

3. c. 4.

^q Catalog. viror. illustr. in Lucâ, & Præfat. in Comment. ad Matth.

^r In Synopf.

^s Præfat. in Luc.

^t Catalog. vir. illustr. in Lucâ.

^v Epist. ad Dames. XIX. Par.

2. Tract. 2. fol. 36.

which

which was not pure and elegant. *Isidorus Hispalensis* styles him *learned in the Greek Tongue*^w; and among the Moderns, to omit all others, *Dr. Cave*^x has express'd the common Opinion of learned Men thus; "He all along expresses himself in a Vein of purer Greek than is to be found in the other Writers of the holy Story. Indeed, being born and bred at *Antioch* (than which no Place more famous for Oratory and Eloquence) he could not but carry away a great Share of the native Genius of that Place, tho' his Style is sometimes allayed with a Tang of the *Syriack* and *Hebrew* Dialect." All this proves *St. Luke* not to have been a *Jew*; and accordingly it was a commonly receiv'd Tradition in the fifth or sixth Century, that he was a *Profelyte* to the *Jewish* Religion, and ignorant of the *Hebrew* Language, which (if we will credit *Theophylact*^y) he afterwards went to *Jerusalem* to learn.

2. 'Tis constantly affirm'd by the Antients, that *St. Luke the Evangelist was a Physician*. So we read in the Places above-cited of *Eusebius*, *Jerome*, *Dorotheus Tyrius*, *Isidorus Hispalensis*, and many others, and I have above observ'd, that he seems to be the Person whom *Paul*, *Col. iv. 14.* calls the beloved Physician. This, (as *Dr. Cave* well observes^z, does by no means prove the Dignity of his Birth and Fortune, this Art being in those Days generally manag'd by Servants. Upon which Account *Grotius*[!] supposes *Luke* to have been brought a Servant from *Antioch* to *Rome*, and there to have practis'd Physick. Concerning his Skill in Painting, and the several Pictures which he drew of the *Virgin Mary*, so much talk'd of by the

^w De vit. & obit. Sanctor.

Lib. 1. p. 599. Orthodoxogr.

Vol. 1.

^z Life of St. Luke. §. 5.

^y Prefat. in Luc.

^x Life of St. Luke, p. 222.

[!] Annot. in Luc. 1.

Papists, I shall say nothing, all this appearing to be the Fiction of later Ages. The first Time I find any mention of it is in the Beginning of the sixth Century, when *Theodore Lector* tells us^b, that *Eudocia*, the Wife of the Emperor *Theodosius Junior*, sent from her Exile at *Jerusalem* (about the Year of Christ, 448) the Image or Picture of the Virgin to *Pulcheria*, the Emperor's Sister, which was painted by *Luke* the Apostle. The Papists tell us of several of these at *Rome* and *Constantinople*, and surprising Miracles wrought by them. See *Monf. Durant de ritibus Eccles. Cathol. Lib. 1. c. 5. p. 35.*

3. 'Tis probable, *St. Luke* was one of those *Seventy Disciples*, which our Saviour sent forth; *Luk. x. 1, &c.* This is asserted by several of the primitive Writers; so *Origen*^c, *Epiphanius*^d, *Hippolytus*^e, &c. and should not, I think, without some cogent Reasons to the contrary, be rejected as false. I know indeed that *Dr. Cave*^f, *Du Pin*^g, and others have oppos'd the Tradition, because in the Beginning of his Gospel, he says, he wrote not what he was an Eye-Witness of, and had seen, but that which he had learn'd from others. But to this I would reply;

That if we suppose *St. Luke* to have been one of the *LXX. Disciples*, it does not thence follow, that he must needs be acquainted with, and have personally seen all which he wrote concerning Christ. But on the contrary, the very Supposition excludes him from a great deal of personal Knowledge of Christ's Actions, partly as the *Seventy*

^a *Collectan. Lib. 1. ipso initio.*
^b *Dialog. de recta fide. Pref.*
^c *on Luke. This Dialogue has been question'd; and though West-*
^d *nius contends for its Genuineness, yet I think, it is generally agreed not to belong to Origen.*
^e *Cave's Hist. Liter. Vol. 1. p. 84.*

^f *Hæres. 51. Alogor. n. 11.*
^g *M. S. in Bibl. Bodleian. & pud Mill. Pref. in Luc.*
^h *Life of Luke, §. 2.*
ⁱ *Hist. of Can. of New Test. Ch. 2. §. 5.*

were not chosen by Christ 'till the last Year of his Ministry, and partly as their being sent abroad necessarily prevented their personal Knowledge of what Christ and his Disciples did during that Space. *St. Luke* therefore might have been one of the LXX. Disciples of Christ, tho' he was not so long or so much with Christ, as to be able to write a History of Christ's Life and Actions from his own personal Knowledge. This seems to me a much better Solution of the Difficulty, than that which *Dr. Whitby* has attempted, vainly endeavouring to prove, that *St. Luke's Preface* shews him to have been an Eye-witness of all that he wrote, than which nothing can be more repugnant to the plain Construction of the Words^h.

4. *St. Luke was for a long time the constant Companion of St. Paul in his Travels, and his Assistant in the Work of the Ministry.* This is prov'd both from the New Testament, and the Fathers. In the *Acts of the Apostles* (xvi. 10, &c.) which Book at present I shall take for granted, was written by *Luke*, we find him accompanying *St. Paul* in his Voyage from *Troas* to *Macedonia*; for he speaks there in the first Person plural, *Immediately We endeavoured to go into Macedonia*; and *ψ. 11. Therefore loosing from Troas, We came with a straight Course, &c.* and *ψ. 13. On the Sabbath We went out of the City, and We sat down, and We spake to the Women.* See *ψ. 16, 17, &c.* The twentieth and twenty first Chapters tell us of *Luke's* accompanying *Paul* to *Jerusalem*, as the twenty seventh does of his going along with him to *Rome*; and accordingly *St. Paul* in several of his Epistles written from *Rome* mentions *St. Luke*, as being with him there; see the Places above. Nothing is more commonly affirm'd by the Antients; as *Irenaus*ⁱ,

^h *Pref. on Luke.*

ⁱ *Advers. Hæres. Lib. 3. c. 14.*

Eusebius^k, *Jerome*^l, *Isidorus Hispalensis*^m, &c. nor has it, that I know of, ever been question'd.

5. *St. Luke was acquainted with several of the Apostles.* This indeed seems necessarily to follow from his having been one of the LXX. Disciples, and the Companion of *St. Paul* at *Jerusalem*, and so many other Places. *Eusebius* expressly tells usⁿ, that he liv'd a long time with *Paul*, and was intimately acquainted with the rest of the *Apostles*. The same we find also in *Dorotheus Tyrius*^o.

6. *Epiphanius* says, that he preach'd the Gospel in *Dalmatia, France, Italy* and *Macedonia*^p.

7. Concerning his Death there is scarce any thing certain. *Jerome*^q tells us, that he lived eighty four Years, never married, was buried at *Constantinople*, being brought thither (viz. his Bones and Reliques together with those of the *Apostle Andrew*) in the twentieth Year of *Constantius* from *Achaia*. *Dorotheus* says^r, he died and was buried at *Ephesus*, and that his Reliques were brought with those of *Timothy* and *Andrew* to *Constantinople*, in the Time of *Constantius*. *Isidorus Hispalensis*^t also relates the Account of his Bones being translated to *Constantinople*, but will have it to have been in the Time of *Constantine*, not *Constantius*; and that he died in the seventy fourth Year of his Age, and was buried in *Bythinia*. *Aldelmus*^u, an Abbot of *Malmsbury*, in the Year 680, tells us likewise that he liv'd to the Age of seventy four, and then died in an unmarried State, and that *Constantine* brought his Bones to *Constantinople*. Concerning the Manner of his Death I have met with nothing, but

^k Hist. Eccles. Lib. 3. c. 4.

^l Catalog. vir. illustr. in Luc.

^m De vit. & obit. Sanctior. inter Orthodoxograph. Vol. I. p. 599.

ⁿ Loc. jam cit. Λοιπὸς δὲ ὡς παριστὰς τῶν ἀποστόλων ἀμύλητος.

^o In Synopf.

^p Hæres. 51. N°. 11.

^q Catalog. vir. illustr. in Luc.

^r In Synopf.

^t De vit. & obit. Sanctior. inter Orthodoxograph. Vol. I. p. 599.

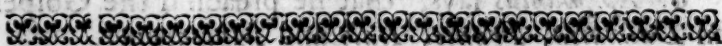
^u De laudib. Virgin. inter Orthodoxogr. Vol. II. p. 1690.

that

that *Nicephorus* relates^v his being hang'd upon an Olive-Tree in Greece; and *Hippolitus*^w, that according to some he was burnt, according to others was crucified upon an Olive-Tree. Some later Disputes about St. Luke's Body among the Papists see in *Spanheim: Hister. Christ. Secul.* xv. p. 1336. Hitherto concerning St. Luke.

^v Lib. 2. c. 43. and D. Cave's Life of St. Luke, §. 3.

^w M. S. in Bibl. Bodlejan. apud Mill. Proem. in Luc.



CHAP. XI.

Of St. Luke's Gospel. It was wrote from the Information of the Apostles, and other Eye-Witnesses of Christ's Actions. Also under the Direction and Approbation of St. Paul. The Design of it to confute the Apocryphal Gospels. An Enquiry into the Time of its being written.

I proceed now to give some Account of that Gospel, which we have under the Name of St. Luke. Concerning which I observe,

1. That the Evangelist wrote it from the Informations and Relations of those who were Eye-witnesses of the Things which it contains. For tho' we cannot yet take his own Testimony in the Matter, (who Ch. i. 2. saith, he wrote the Things, which were deliver'd unto him by those who from the Beginning were Eye-witnesses and Ministers of the Word) yet there is so much other Evidence of the Truth

of

of the Fact, that it cannot with any Reason be disputed. Irenæus^a saith, that Luke has deliver'd to us what the Apostles deliver'd to him. This Tertullian calls *authenticam Paraturam*^b; i. e. authentic Intelligence, or sufficient and credible Informations, out of which he compil'd his Gospel. Eusebius^c testifies, that he convers'd intimately with the Apostles, and that he left the Doctrines of Curing Souls, which he learn'd from them in two divinely inspir'd Volumes. To the same Purpose with all these Jerome saith, that Luke wrote not only what he learnt from Paul, but the other Apostles^d. This Tradition receives no small Confirmation from St. Luke's having been one of the LXX. Disciples, and so much with St. Paul at Jerusalem, and elsewhere, that it cannot without manifest Absurdity be suppos'd, that he knew none of the Apostles, or learnt nothing from them.

2. 'Tis probable that St. Luke's Gospel was wrote under the Direction, and publish'd with the Approbation of St. Paul. Thus much at least seems evident from the Testimonies of Irenæus^e, who carries the Matter so far, as to assert that Luke compos'd his Gospel out of what Paul preach'd; of Tertullian, who adds^f, that St. Luke's Gospel was ascrib'd to Paul as its Author, for those Things may seem to be the Master's, which the Disciples have publish'd. How much this was the Opinion of the Antients will farther appear from this Notion, which seems to have been common among them, that when Paul in any of his Epistles uses the Words

^a Adv. Hæres. Lib. 3. c. 14.

Et quæ ab iis didicerat tradidit nobis.

^b Adv. Marcion. Lib. 4. c. 2.

^c Histor. Eccles. lib. 3. c. 4.

^d Catalog. vir. illustr. in Luca. Non solum a Paulo didicisse evangelium — sed a cæteris apostolis.

^e Καὶ Λουκᾶς δι' οὐκ ἀκριβὲς

Παυλὸς τὸ ἐν' αὐτοῦ κηρύσσομενον εὐαγγέλιον ἐν βιβλίῳ κατέθετο.

Adv. Hæres. l. 3. c. 1. Græc. vid. ap. Euf. H. E. l. 5. c. 8.

^f Nam & Lucæ digestum Paulo adscribere solent. Adv. Marcion. Lib. 4. c. 5.

MY GOSPEL, (as he does *Rom. ii. 16. 2 Tim. ii. 8.*) he particularly meant this Gospel of *Luke*. This was thought by several before *Eusebius*^g, and *Jerome*^h; and tho' Mr. *Fabricius*ⁱ will not believe it to be so, yet it shews us clearly, that it was the common Opinion of those Times, that *St. Paul* was concern'd in publishing this Gospel of *St. Luke*, to which I conceive also that of *Origen* is to be referr'd, where he saith, that the Gospel of *Luke* was *ἐπαινεσμενον ὑπο τοῦ Παύλου*; i. e. *commended, or cited by Paul*^k. But how much so ever *St. Paul* was concern'd in approving or directing the Publication of this Gospel, it is certainly a Mistake in *Irenæus*, and those who have follow'd him, to suppose *St. Luke* wrote only what he heard *Paul* preach, because himself saith, and I have above prov'd, that he wrote what those who were Eye-Witnesses deliver'd to him, of which Number *St. Paul* was not. I therefore chose rather to lay it down in my Proposition, that *St. Paul* approv'd or directed the Publishing of this Gospel, than that he dictated it.

3. *The particular View or Design which St. Luke had in this Gospel seems to have been to confute the many silly Apocryphal Gospels which were then extant, and to prevent the bad Influence of them and their Heretical Doctrines upon the Christian Converts.* This is what is so manifest from the first Words of the Gospel, and the universal Voice of Antiquity, that I need say no more, only shall refer the Reader to the former Volume, Part I. Ch. 2. p. 29. and the Places there cited. Besides this, which is allow'd by all as the principal Occasion of *St. Luke's* writing his Gospel, there have been other

^g Loc. jam cit.

^h Loc. jam cit.

ⁱ Cod. Apocr. Nov. Test.
Tom. I. p. 371, &c.

^k Apud Euseb. Histor. Eccles.
L. 6. c. 25.

more particular Reasons guess'd at by learned Men The two *French* Criticks, Father *Simon*¹ and *Du Pin*^m conjecture, that he wrote it *at the Desire of Theophilus*, to whom he dedicates it; Dr. *Grabe*ⁿ and Dr. *Mill*^o suppose, *that St. Luke wrote it in Egypt, and with a particular Design to confute the Gospel of the Egyptians* (of which above, Vol. I. Part II. ch. xvi. &c.) but as the first of these seems but little to agree with the receiv'd Notions of Inspiration, so the latter seems very improbable, because we not only want any good Evidence of *St. Luke's* having ever been in *Egypt*, but because we find none of those which we know to have been the peculiar Doctrines of the *Egyptian Gospel* so much as once referr'd to in this of *St. Luke*.

4. *The Time or Period in which this Gospel was wrote is very uncertain*, there being not (as far as I know) any Monuments of Antiquity, by which it can be fix'd, or determin'd. The Antients generally place the Writing of this Gospel after those two of *St. Matthew* and *St. Mark*. In this Order I find them rang'd by *Origen*^p, *Eusebius*^q, *Jerome*^r, and many other Writers of those Times; from whence 'tis plain they were bound together in their Volumes in the Order which they are now; this, I think, can be no better way accounted for, than by supposing, that they did imagine them written in the same Order; and accordingly they are placed in all the old Manuscripts, of which I have met with any Account^s, except in that very antient Manuscript of *Beza*, now

¹ Critic. Hist. of the New Test. Part 1. c. 12.

^m Hist. of the Canon of the New Test. Vol. 2. c. 2. §. 5.

ⁿ Spicileg. Patr. Secul. I. p. 33. 34.

^o Prolegom. in Nov. Test. §. 114.

^p Apud Euseb. Hist. Eccles. Lib. 6. c. 25.

^q Lib. 3. c. 24.

^r Præfat. in Comment. in Matth.

^s See Father Simon's Critic. Hist. of the New Test. ch. 10. Part 1.

call'd *The Cambridge Manuscript*, being given by *Beza* to that University. In this Manuscript the Order stands thus; *Matthew* is plac'd first, then *John*, after him *Luke*, then *Mark*. 'Tis certain, this was not the Order in which the Evangelists wrote, and 'tis very probable the Writer of this Manuscript intended to place first those of the Evangelists who were Apostles, viz. *Matthew*, and *John*, and then those who were not, *Luke* and *Mark*; supposing perhaps, that as *John* wrote after *Matthew*, so *Mark* did after *Luke*. But according to the general Opinion of the Antients, *Luke* wrote after *Mark*, the particular Time they have not determin'd. According to several old Manuscripts *St. Luke* wrote his Gospel fifteen Years after the Ascension of Christ, viz. about the Year 49, but this must certainly be a Mistake; for if he wrote after *Mark*, he must write after the Year of Christ 63; i. e. above thirty Years after our Saviour's Ascension; for I have above prov'd, that *Mark* did not write 'till after that Time. *Jerome* informs us, that *St. Luke* wrote in the Regions of *Achaia* and *Bythinia*^w; and as his Words are commonly understood by *Grotius*^x, *Dr. Cave*^y, *Father Simon*^z, and others, that he wrote it when he accompanied *St. Paul* into those Parts. If this be true, it was wrote about the Year of Christ 52, or 53; but this is upon many Accounts improbable; for upon a close Observation of *Jerome's* Words, I find they have hitherto been quite misunderstood; and it is evident,

1. That *Jerome* does not say that *Luke* wrote his Gospel while he was with *Paul* in *Achaia* and

^v Vid. Bez. in Titul. Marc.

^v See *Father Simon* in the Place now cited, and the same asserted as to several other Manuscripts in *Dr. Mill* on the last Verse of *Luke*.

^w Praefat. in Comment. in Matth.

^x Annot. in Titul. Luc.

^y Life of *St. Luke*, p. 224.

^z Critic. Hist. of the New Test. Par. 1. c. 12. p. 102.

Bythinia, only asserts according to the common Punctuation of the Words, that he was a Disciple of *Paul*, and compos'd his Gospel in *Achaia* and *Bythinia*, *Lucas — Discipulus Apostoli Pauli, in Achaia Bythiniaque* (other Copies read *Bæotiaque*) *partibus volumen condidit.*

2. The present Punctuation of *Jerome's* Words seems not to be right; for the Comma, or Distinction, ought rather to be put after the Word *partibus*, than after the Word *Pauli*; so that the Sense or Construction seems rather to be, that *Luke* was the Disciple of *Paul* in *Achaia* and *Bythinia*, and (afterwards) wrote his Gospel; than that he was the Disciple of *Paul*, and wrote his Gospel in *Achaia* and *Bythinia*.

For any thing therefore which has been yet said to the contrary, it seems most probable, that *St. Luke* wrote his Gospel after *St. Mark's*, i. e. after the Year of Christ 63: And as 'tis very likely that he wrote it not long before the *Acts of the Apostles*, which must needs be written after the Year of Christ 62, so 'tis probable he wrote them both at *Rome* after *Paul's* Departure thence; for that he continued at *Rome* after *Paul*, at least that he did not go away along with him is evident, because his History ends at that Period. There is indeed a Passage which I have observ'd in the old Book of *Hypotoposes*, under the Name of *Clemens Alexandrinus*, cited by *Eusebius* (*H. E. Lib. 6. c. 14.*) wherein 'tis asserted that *St. Luke's* Gospel was written before *St. Mark's*, viz. *προγεγραφθαι ελεγεν των διαγγελων τα περιχοντα τας γενεαλογιας*; viz. *That those of the Gospels were written first, which contain our Saviour's Genealogies*; but this Book of the *Hypotoposes* not being wrote by *Clemens*, but the Composure of some silly Heretick (as I have proved, Vol. I. Part II. ch. 36. p. 470.) I think it needless to regard the Testimony.



CHAP. XII.

St. Luke's Gospel is Canonical. 'Tis in the antient Catalogues, cited by the primitive Fathers, read in the Churches, and put in the Syriack Version.

ARG. I. **S**T. Luke's Gospel is to be esteem'd of Canonical Authority by Prop. IV. because it is in all the Catalogues of Canonical Books which we have among the Writings of the primitive Christians. These Catalogues I have collected, Vol. I. Part I. Ch. VIII. and referr'd to in proving the Authority of Matthew and Mark's Gospels above, viz. the Catalogue of Origen, Eusebius, Athanasius, Cyrill, that in the Council of Laodicea, Epiphanius, Gregory Nazianzen, Philastrius, Jerome, Ruffin, Austin, that in the third Council of Carthage, and in the Books under the Name of Dionysius the Areopagite. To which I add the general Proof I have above made in this Part (*Dissert. Præf.*) that the four Gospels which we now receive were receiv'd by the primitive Christians.

ARG. II. The Gospel of St. Luke is Canonical, because it is cited as Scripture in the Writings of the primitive Christians, Prop. V. I intend here, as in the former Gospels, to shew the several Authors who have cited, and the Places wherein they have cited this Gospel, and shall begin with

I. St.

I. St. PAUL.

It has been supposed by many of the Antients (as I have observ'd above, Ch. XI.) that as often as *St. Paul* uses the Words MY GOSPEL, he cites and refers to *St. Luke*, (see *Rom. ii. 16. 2 Tim. ii. 8.*) so many of the Christians before the Time of *Eusebius*^a and *Jerome*^b thought, and *Origen* expressly calls it the Gospel *ἐπαινεσμενον υπο τῆς Παυλῆς*; i. e. *commended or cited by Paul*^c; but I confess, tho' I have mention'd this, it is not because I believe *St. Paul* did cite this Gospel, (it being wrote in my Opinion some Years after the Epistle to the *Romans*, tho' perhaps not after that to *Timothy*) but because it gives us clear Intimation how highly esteem'd this Gospel was in the most antient Times of Christianity, being judg'd worthy by them to be cited by *St. Paul*, and call'd his own Gospel.

II. CLEMENS ROMANUS.

<i>St. LUKE's Gospel</i>	Cited in	<i>The first Epistle of CLEMENS ROMANUS to the Corinthians.</i>
1 Ch. vi. 36 — 39.		1 Chap. xiii. Several Sayings of our Lord are here referr'd to, some of which are in <i>St. Matthew</i> (as above said) and some in <i>St. Luke</i> .
2 Ch. xvii. 1, 2.		2 Chap. xvi. <i>Cotelerius</i> has observ'd upon this Place, that <i>Clemens</i>

^a Hist. Eccles. lib. 3. c. 4.

^c Apud Euseb. Hist. Eccles.

^b Catalog. viror. illustr. in lib. 6. c. 25.

Luca.

St. LUKE'S Gospel

The first Epistle of CLEMENS ROMANUS to the Corinthians.

not only cites *Matthew*, but *Luke*, and indeed the Order of his Words are more agreeable to this last.

The second Epistle of CLEMENS ROMANUS to the Corinthians.

3 Ch. xiii. 27.

3 Ch. iv. This seems to be rather taken out of *Luke* than *Matthew*, because of the Words *ποθεν εσε*, which are in *Luke*, and not in *Matthew*.

4 Ch. xvi. 26.

4 Ch. vi. It seems to be taken out of *Luke*, because the Words are the same.

5 Ch. xvi. 10, 12.

5 Ch. viii. See the Appendix to Vol. I. p. 526, 527.

III. IGNATIUS.

That he has cited *Luk. xxiv. 39.* in his Epistle to the *Smyrneans*, Chap. III. I have prov'd above, Vol. I. Part II. Chap. xxvii. p. 364, 365.

IV. JUSTIN

Ch. XII. cited by the primitive Fathers. 119

IV. JUSTIN MARTYR.

St. LUKE'S Gospel

JUSTIN MARTYR'S Works.

- 1 Chap. i. 17.
- 2 — 32.
- 3 — 35, 38.
- 4 Ch. ii. 2.
- 5 Ch. x. 19.
- 6 — 22.
- 7 Ch. xiii. 26, 27.
- 8 Ch. xxii. 44.
- 9 Ch. xxiii. 46.

Cited in

- 1 Dialog. cum Tryph. Jud. p. 268.
- 2 Apolog. 2. pro Christ. p. 75.
- 3 Dialog. cum Tryph. Jud. p. 327.
- 4 Apolog. 2. pro Christ. p. 75.
- 5 Dialog. cum Tryph. Jud. p. 301, 302.
- 6 — p. 95, 96, 316.
- 7 Dialog. cum Tryph. Jud. p. 301.
- 8 — p. 331.
- 9 — p. 333.

V. IRENÆUS.

St. Luke's Gospel is so frequently cited by this Father, that it would be superfluous to collect the Citations; besides *Feuardentius* has with so much Exactness collected them at the End of his Edition of *Irenæus*, that it will be sufficient to refer the Reader to his Index. I shall only observe,

1. That there are above a hundred Citations of this Gospel made by *Irenæus* in his Works.

2. That (*Lib. 3. adv. Hæres. c. 14.*) he vindicates the Authority and Perfection of St. Luke's Gospel, and has made there a Collection of many or most of the Histories which this Evangelist has recorded, which are not mention'd by either of the other, and says, *the Histories of Christ, which St.*

Luke alone has recorded, were receiv'd by all Christians^d.

3. That he in very many Places cites this Gospel by the Name of *Luke*, which the Reader may see in the following Instances.

IRENÆUS.	Citing	St. LUKE'S Gospel.
1 Lib. 2. c. 39. p. 192.		1 Luk. iii. 23.
2 Lib. 3. c. 9. p. 251.		2 ——— iii. 4.
3 ——— c. 11. p. 254, &c.		3 ——— i. 6, 8, 9, 15, 17. and a great Part of that Chapter.
4 ——— c. 14. per tot.		4 Many Places of this Gospel.
5 ——— c. 33. p. 301.		5 ——— iii. 24, &c.
6 Lib. 5. c. 21.		6 Luk. iv. 5, 6.

Many other such Instances might easily be collected, but I suppose these, with what has been said above (*Differ. Prefix.*) may be sufficient to evidence to any one, the Sentiments which *Irenæus* had of this Gospel.

VI. CLEMENS ALEXANDRINUS.

St. LUKE'S Gospel	Cited in	The Works of CLEMENS ALEXANDRINUS.
1 Ch. iii. 12, 13, 14.		1 Pædagog. Lib. 3. p. 261.
2 ——— vi. 36.		2 Stromat. Lib. 2. p. 404.
3 ——— 46.		3 ——— Lib. 7. p. 766.

* Et plurimos actus Domini per hunc (sc. Lucam) didicimus, quibus & omnes utuntur.

St. LUKE'S

St. LUKE'S Gospel

- 4 Ch. xii. 19.
 5 — 20.
 6 — 36, 37.
 7 Ch. xiv. 8, 13, 16,
 &c.
 8 — 20.
 9 — 26.
 10 Ch. xv. 1, &c.
 11 — 7.
 12 Ch. xvi. 19, &c.
viz. the Parable of
 the Rich Man and
 Lazarus.
 13 Ch. xviii. 8.
 14 Ch. xix. 8.
 15 Ch. xxii. 31.
 16 Ch. xxiv. 41.

The Works of CLE-
 MENS ALEXAN-
 DRINUS.

- 4 Pædagog. Lib. 2. p.
 210.
 5 Stromat. Lib. 4. p.
 487.
 6 Pædagog. Lib. 2. p.
 185.
 7 — p. 141.
 8 Stromat. Lib. 3. p.
 465.
 9 — p. 467.
 10 Pædagog. Lib. 2. p.
 144.
 11 Stromat. Lib. 2. p.
 390.
 12 This is referr'd to se-
 veral times by Cle-
 mens, *viz.* Pædagog.
 Lib. 2. p. 199. Lib.
 3. p. 234. & Stro-
 mat. Lib. 4. p. 486.
 13 Stromat. Lib. 3. p.
 447.
 14 — Lib. 4. p. 488.
 15 — p. 503.
 16 Pædagog. Lib. 2. p.
 148. In this last
 Place Clemens has ci-
 ted Luke by Name.

Cited in

Besides these References to St. Luke, made by Clemens in his *Pædagogus* and *Stromata*, I have met with several others, in that small Tract of his, entitul'd, *Quis Dives salvetur?* These are as follow.

St. LUKE'S Gospel

- 1 Ch. v. 29.
- 2 — vi. 30.
- 3 — x. 29 — 37.
- 4 — xii. 32.
- 5 — xiv. 26.
- 6 — xv. 9, 10.
- 7 — xvi. 9.
- 8 — xix. 5.

Cited in

The Treatise of CLEMENS
ALEXANDRINUS,
entitul'd, Quis Dives
salvetur?

- 1 Cap. xiii. p. 34.
- 2 — xxxi. p. 86.
- 3 — xxviii. p. 77.
- 4 — xxxi. p. 82.
- 5 — xxii. p. 61.
- 6 — xxxix. p. 102.
- 7 — xiii. p. 34.
- 8 Ibid.

The Citations out of this Gospel in the Works of Tertullian, Origen, Cyrill, Cyprian, Ambrose, Austin, Jerome, &c. are so very numerous, and so easy to be observ'd every where in their Writings, that I shall omit making any Collections out of them. These, as the preceding Fathers, appeal always to this Gospel as Scripture; and no Wonder they should, when they were assured it was as Eusebius calls it Θεοπνευστον Βιβλιον, an inspir'd Book. Hist. Eccl. Lib. 3. c. 4.

ARG. III. The Gospel of St. Luke is Canonical, because it was read as Scripture in the Churches or Assemblies of the primitive Christians by Prop. VI. For the Proof of the Fact I must refer the Reader to Part I. Ch. x. of this Work, and what I have above said, Ch. III. in this Part concerning the Reading of St. Matthew's Gospel.

ARG. IV. St. Luke's Gospel is Canonical, because it was esteem'd as such by the Churches of Syria in or near the Apostle's Time; and accordingly by them in those Days translated and inserted in their Collection of Sacred Books, Prop. xv.

Thus

Thus much concerning the Canonical Authority of this Gospel, nor have I any farther to add, but that as *Marcion* and his Heretical Followers had a different Gospel of *St. Luke*, from that which we now receive, so these Differences were all owing to the Impudence of *Marcion*, who inserted and left out what he thought convenient to serve his own Purposes; which has largely been prov'd by *Ireneus*^c, *Tertullian*^f, and *Epiphanius*^g, to whom I must refer the Reader; and among later Writers to *Sixtus Senensis*^h, *Father Simon*ⁱ, *Du Pin*^k, and *Dr. Mill*^l.

^c Advers. Hæres. lib. 3. c. 11.

^l Critic. Hist. of the New Test. Part I. c. 12.

^f Adv. Marcion, lib. 4. c. 3.

^g Histor. of Canon, Vol. II. c. 2. §. 5.

^g Hæres. 42.

ⁱ Prolegom. in Nov. Test.

^h Biblioth. Sanct. Lib. 7. p. 593, &c.

§. 306 — 328.





CHAP. XIII.

A Collection of all that is said of St. John in the New Testament. The History of his Life from the Antients. He settled in Asia Minor. Suffer'd under Domitian. Was banish'd to Patmos. Return'd to Ephesus. A Story of him and Cerinthus. Another of him and a Young Man. He rais'd the Dead, &c. When and how he died. Joh. xxi. 21. misunderstood by many of the Antients, who imagin'd thence, that he never died.

FOR the clearer Establishment of the Canonical Authority of this Gospel, it will be requisite that here, as in the former Gospels, I should first give some Account of *the Author*, and then of *his Work*.

Concerning the Author we have some Account in Scripture, and some which are credible in the primitive Christian Writings. Each shall be distinctly consider'd.

I. The Accounts which we have of St. John the Evangelist in the Writings of the New Testament are as follow ; viz.

1. His

1. His Father's Name was Zebedee, a Fisherman by Trade, and his Mother's Salome.^a

2. He was born in Galilee, as is probable, because there Christ found him; and call'd him^b with his Brother James.

3. He was constituted one of Christ's first Apostles, and sent out with the Twelve^c.

4. He seems to have been of a very warm and zealous Temper. This I gather; (1.) Because he is entitul'd by Christ, with his Brother James, Boanerges^d, i. e. Son of Thunder. (2.) Because he was for forbidding a certain Person any more to cast out Devils in Christ's Name, because HE did not follow them^e. (3.) Because he with his Brother James desir'd to call down Fire, (i. e. Thunder or Lightning) from Heaven to consume the Samaritans^f. (4.) Because after Christ's Ascension we find John with Peter was the chief Speaker and Actor in the Defence and Propagation of the Gospel at Jerusalem^g.

5. He receiv'd several particular Instances and Marks of our Saviour's Favour above most or all the Apostles. Hence he has often the Character given him of that Disciple whom Jesus loved^h; and particular Evidences hereof seem to be (1.) That he was admitted with Peter and James to be present at our Saviour's Transfigurationⁱ. (2.) That he was sent with Peter to prepare the last Passover for our Saviour^k. (3.) He was plac'd in the most honourable Seat at the Supper; he lean'd on Jesus's Bosom, or lay on his Breast^l; i. e. he sat in the next Place

^a Matt. iv. 21. xxvii. 55.

compar'd with Mark xv. 40.

^b Matt. iv. 21.

^c Matt. x. 2.

^d Mar. iii. 17.

^e Mar. ix. 38. and Luk. ix. 49.

^f Luk. ix. 54.

^g Acts iii. 1, &c.

^h Joh. xiii. 23. xix. 26. xx.

2. xxi. 20.

ⁱ Matt. xvii. 1, &c. Luk. ix.

^k Luk. xxii. 8.

^l Joh. xiii. 23, 25.

to Christ; and as it was the Custom of those Countries then, to lie along on Couches at Meals, his Head lay in the Bosom of Christ, who sat before him; (4.) *When Peter durst not himself, he desir'd John to ask Christ, who should betray him, to which he did, and receiv'd an Answer^m.* (5.) *He alone, with his Brother James and Peter, was admitted to the Favour of our Lord's Discourse and Devotion in the Mount of Olivesⁿ.* (6.) *Christ upon the Cross appointed him the Guardian of his Mother; the Virgin Mary, giving her Instructions to own him as a Son, and him to own her as a Mother^o.* John accordingly took her to his Home. (7.) *He was first favour'd by Christ with the Discovery of himself to him at the Sea of Tiberius after his Resurrection^p.* (8.) The Answer which Christ gave to Peter, relating to John, seems not a little to his Honour, *If I will that he tarry 'till I come, what is that to thee^q?*

Besides the above-mention'd we have the following Particulars concerning him; as (1.) That he with his Brother James petition'd Christ to be advanc'd to high Posts in his (Temporal) Kingdom^r; and tho' Matthew says, their Mother presented the Petition for them^s, yet seeing Mark so positively asserts their presenting it themselves, and both Matthew and Mark agree that our Saviour directed his Answer to the Sons, and not the Mother, there can be no room to doubt but they were concern'd therein. (2.) He was known to the High-Priest, attended our Saviour's Trial, and procur'd Introduction for Peter into the Hall^t. Tho' John be not named there, yet being spoke of as usual in the third Person, and it being certain that he afterwards attended Christ at his Crucifixi-

^m Joh. xiii. 23 — 26.

ⁿ Matt. xxvi. 36. and Luk.

xxii. 39.

^o Joh. xix. 16, 17.

^p Joh. xxi. 7.

^q Joh. xxi. 23.

^r Mark x. 35.

^s Matt. xx. 20.

^t Joh. xviii. 16.

on^v, which we do not know that any other Apostle did, 'tis more than probable he was the Person there intended. (3.) He ran with *Peter* to Christ's Sepulcher, on the first Account of his Resurrection^w. (4.) After Christ's Ascension he preach'd with *Peter* in the Temple and heal'd the lame Man, preach'd to the People^x, was apprehended of the *Sadducees*^y, imprison'd, and boldly pleaded in Defence of Christianity^z. (5.) He was the Deputy of the Apostles with *Peter* to go to *Samaria* to confirm and enlarge the Churches which were planted there^a. And besides this I find nothing related concerning him in the New Testament, except his being the Author of three Epistles and the *Revelation*; of which in their proper Places. There are indeed two other Places of the Gospel; in which *John* is suppos'd to be the Person refer'd to, viz. that *John* 1. 35—40. where Mention is made of two of *John the Baptist's* Disciples who went to Christ; the one is said to be *Andrew*, the other not nam'd is suppos'd to be *John* our Evangelist, because he particularly relates all the Circumstances of the History, and conceals his own Name^b; but this is by no Means a sufficient Reason, especially considering that *John* seems not to have known Christ 'till he was call'd, *Matth.* iv. 21. The other Place is that *Mar.* xiv. 51, 52. where we read of a Young Man that followed Christ when he was apprehended, having a Linen Cloth cast about his naked Body, which he left in the Hands of those who laid hold on him; this is suppos'd to be *John* by several of the Antients, *Chrysostome*, *Ambrose* and *Gregory*^c, and *Dr. Cave* among

^v John xix. 26.^w John xx. 2, &c.^x Act. iii. 1, &c.^y Act. iv. 1, &c.^z Act. iv. per tot.^a Act. viii. 14, &c.^b Vid. Epiphan. Hæres. 51. Apolog. N^o. 14. Dr. Cave'sLife of St. *John*. §. 1. and Dr. Whitby on *John* i. 40.^c Apud Whitby in *Mar.* xiv.

51.

the Moderns^d; but as there is no Evidence offer'd to support the Conjecture, it cannot be unfair to reject it.

II. *The Accounts which we have from the Antients concerning St. John are large.* I shall lay down what seems most remarkable.

'Tis generally agreed by the Antients, that when the Apostles determin'd to go abroad to propagate the Gospel, *St. John had Asia Minor for his Province*^e. This is attested by *Polycrates*^f, *Irenæus*^g, *Eusebius*^h, *Dorotheus*ⁱ, and many others. I shall only observe, that in the *Life of this Apostle*^k, under the Name of *Prochorus*, (who was one of the Seven Deacons appointed by the Apostles, *Act. vi. 5.*) 'tis said, that all the Apostles met at *Gethsemane* after Christ's Ascension, and having their several Provinces determin'd by Lot, *Asia* fell to *John*; which, tho' he receiv'd at first with Concern, he afterwards complied with. 'Tis however very probable that *St. John* did not 'till a long time after Christ's Ascension enter upon his Charge, because, as *Dr. Cave*^l well observes, had he been in *Asia* early, we must needs have heard of him in the Accounts which *St. Luke* gives of *St. Paul's* several Journies into, and Residence in those Parts, 'tis therefore most likely he staid for a long time after our Saviour's Ascent at *Jerusalem*. The next thing

^d Lib. cit. §. 3.

^e Euseb. Hist. Eccles. lib. 3. c. 1.

^f Epist. ad Victor. & Roman. Urbis Ecclesiam de Paschate, cujus fragmentum extat apud Euseb. Hist. Eccles. l. 5. c. 24.

^g Advers. Hæres. lib. 3. c. 11.

^h Hist. Eccles. lib. 3. c. 1.

ⁱ In Synops.

^k This Book is printed in Greek and Latin among the Ortho-

doxographa, Vol. I. p. 85. but is justly rejected as spurious by Bellarmine de Script. Eccles. p. 47. and many Papists, as by all Protestant Writers. Cocus Censur. quorund. vet. Script. p. 13. Rivet. Critic. Sacre. lib. 1. c. 6. Cave Hist. Liter. p. 23. Fabric. Cod. Apocr. p. 817.

^l Life of St. John. §. 4.

we read of St. John is his being a Sufferer in the second general Persecution under Domitian at Rome, where he was cast into a Caldron of boiling Oil, but miraculously preserv'd, and the Fire had no Influence upon him. This is related by Tertullian^m, and by no one else except Jerome, who says he transcrib'd it from him^a; and if it be true^o, happen'd in the fourteenth Year of Domitian, i. e. about the Year of Christ, 96. So we read expressly in Eusebius's *Chronicon* and Jerome^p. After this the Apostle was by the same Emperor banish'd to a desolate Island in the South-East Part of the Egean Sea, call'd Patmos^q. So we are inform'd by Tertullian^r, Eusebius^s, Jerome^t, Severus Sulpitius^v, &c. tho' Dorotheus Tyrius seems to have believ'd that this Banishment was by Trajan, and not Domitian^w, which is certainly a Mistake. In this Exile-State 'tis said St. John was suitably comforted and supported with the *Visions and Revelations from God*, which he afterwards publish'd; see Irenæus^x, Eusebius^y, Jerome^z, Severus Sulpitius^a, and Austin^b.

^m De Præscript. adv. Hæretic. cap. 36. Apostolus Joannes, postea quam in Oleum igneum demersus nihil passus est, in insulam relegatur.

^a Lib. I. contr. Jovin. col. 169. & in Matth. 20. col. 97. apud Cleric. H. E. p. 508.

^o However good Tertullian's Credit may be, yet the Story cannot but appear dubious, when we consider that so remarkable a Fact fell only within the Observation of one single Writer.

^p Catalog. vir. illustr. in Joanne.

^q According to some it was reckon'd among the Islands call'd Cyclades, according to others among those call'd Sporades.

^r Vid. Plin. lib. 4. c. 12. Dionys. Perieges. v. 530. & Gulielm. Hill Not. in loc. p. 134.

^s De Præscript. adv. Hæretic. c. 36.

^t Hist. Eccles. lib. 3. c. 18.

^v Loc. jam cit.

^w Histor. Sacr. lib. 2. p. 535. inter Orthodoxograph. Vol. I. Gryneus, the Editor, instead of Severus Sulpitius, calls him by Mistake Sulpitius Severus. See Dr. Cave's Hist. Liter. p. 284.

^x In Synops.

^y Advers. Hæres. lib. 5. c. 30.

^z Loc. jam cit.

^a Loc. jam cit.

^b Quæst. ex Nov. Test. Part 2. c. 72. p. 747.

The second general Persecution ended with *Domitian*, and Times more favourable to Christianity succeeding, St. *John* had an Opportunity to return to his former Friends at *Ephesus*, which, as it was the Place of his former Abode in *Asia*, so became now his Settlement for Life. Here he acted the Part of a Christian Bishop or Minister, and together with seven other Bishops presided over that Diocese, if we may credit the Author of the Book entitul'd *Μαρτυριον Τιμοθεου*; i. e. *The Martyrdom of Timothy*^c.

The other Accounts which I have met with concerning St. *John* cannot be reduc'd to any certain Order of Time: Dr. *Cave* and *Du Pin* have collected them already; for which Reason I shall but just name them, in the Order in which the several Authors liv'd, who have mention'd them.

IRENÆUS^d informs us, there were some in his Time who had the following Account from *Polycarp*, who was one of *John*'s Disciples, viz. "That St. *John* going to a certain Bath at *Ephesus*, and perceiving that *Cerinthus*, that noted Arch-Heretick, was in the Bath, immediately leap'd out without bathing himself, and said, "Let us go hence, lest the Bath should fall down upon us, having in it such an Heretick as *Cerinthus*, that Enemy of Truth." What the Heresy of *Cerinthus* was, may be largely seen in *Irenæus*^e, *Ephiphanus*^f, and many of the Antients. Some Account of his Principles is given above, Vol. I. Part II. Ch. xii.

^c Apud Phot. Cod. ccliv. This Book goes under the Name of *Polycrates* of *Ephesus*, a Writer of the second Century, but is rejected as Spurious by Dr. *Cave*, Hist. Liter. p. 60. and

Fabricius Cod. Apocr. Nov. Test. p. 812.

^d Advers. Hæres. lib. 3. c. 3. & in Euseb. lib. 4. c. 14.

^e Lib. 3. passim.

^f Hæres. 28.

CLEMENS ALEXANDRINUS concludes his Treatise, entitul'd *Quis Dives salvetur*? with a remarkable History, which most of our Ecclesiastical Writers have taken notice of. I shall recite it therefore briefly, viz. "That when St. John was
 " return'd from his Exile in *Patmos* to *Ephesus*,
 " he visited the neighbouring Churches, and ob-
 " serving in one of the Cities a Young Man of
 " an uncommon Genius and handsome Body, he
 " commended him in the Presence of the Church
 " to the Care of the Bishop^h of the Place, who,
 " taking the Charge of him, instructed and bap-
 " tized him; at length giving him his Liberty,
 " he fell into the worst of Company, and enter'd
 " into a strict Alliance with some Persons, who
 " were not only in other respects debauch'd in
 " their Morals, but notorious Robbers, of whom
 " he became the Captain, and led them in all their
 " Acts of Murder, Robbery, &c. Some time
 " after St. John's Occasions calling him to this
 " City, he enquir'd after the Young Man. The
 " Bishop with Concern replied, he was dead,
 " meaning he was dead to God, and join'd to a
 " Band of Villains and Robbers. Upon which
 " St. John took a Horse and Guide, came to the
 " Place where the Robbers were, and being seiz'd
 " by their Centinels, he desir'd to be brought to
 " their Captain, who, when he saw him, fled
 " thro' Shame; but St. John pursued him, de-
 " siring him not to fly, and promising him Pardon
 " from Christ, by whom he said he was sent; up-
 " on this he staid, and in the greatest Distress

* 'Twas publish'd. 1683, at Oxford by Bishop Fell.

" I cannot but observe here, that when *Clemens* delivers the Young Man to his Charge, he calls him *Επισκοπος*, and a few Lines after, when he speaks of

the Care which he took of him, he calls him *Πρεσβυτερος*; an undeniable Demonstration, that *Presbyter* and *Bishop* were two Names of one Person in the Time of *Clemens Alexandrinus*.

“threw down his Arms, and embracing the Apostle, he groan’d, and Floods of Tears pour’d down from his Eyes. Upon which St. John, assuring him of Pardon, pray’d for him, and brought him back to the Church.

APOLLONIUS, a Writer in the second Century against the *Montanists*, tells usⁱ, that *he rais’d a dead Person to Life*. This I find no where else related, unless that should be thought to be the same which I observe in *Isidore Hispalensis*^k, concerning his *Raising a Widow from the Dead* by the Command of the People, or his *restoring and bringing a Young Man’s Soul into his Body again*, related in the same Place.

POLYCRATES, a Writer of the same Time, makes St. John to be a Priest, and as such to have worn a Πιτάλον, or Plate^l. Jerome, citing this of Polycrates, paraphrases it thus^m; *Pontifex ejus (scilicet Christi) fuit, auream laminam in fronte portans; i. e.* “He was High-Priest of Christ, and wore a golden Plate on his Forehead.” This is said also of James, Bishop of Jerusalem, by Epiphaniusⁿ, who cites Clemens and Eusebius for the Truth of it; and if it be true, is well accounted for by Valerius^o, who supposes those first Christians to have done it in Imitation of the Jewish High-Priests.

TERTULLIAN informs us, that St. John convicted an Asiatick Presbyter of forging and publishing the Acts of Paul and Thecla under the Name

ⁱ Lib. contr. Cataphryg. apud Euseb. Hist. Eccles. lib. 5. c. 18.

^k Loc. supr. cit.

^l Epist. ad Victor. & Eccles. Roman. apud Euseb. lib. 5. c. 24.

^m Catalog. viror. illustr. in Polycrat.

ⁿ Hæres. 29. Nazar. N°. 4. & Hæres. 78. Antidicomar. N°. 14.

^o Annot. in Loc. Euseb. denud cit.

of *Paul*. See the Place at large above, Part III. Ch. xxxiv. p. 470.

The Time, Place, and Manner of *St. John's* Death are very differently related by the Antients. *Irenæus* affirms^q, that he continued 'till the Reign of the Emperor *Trajan*; and elsewhere^r, that he presided over the Church of *Ephesus* 'till that Time. *Irenæus* was follow'd in this Opinion by most of the Antients. *Eusebius* makes *St. John's* Exit to have been in the third Year of *Trajan*^t; and agreeably thereto *Jerome*^u places it in the sixty eighth Year after *Christ's* Death, which coincides with the third Year of *Trajan*, and the hundred and first or hundred and second Year after our Saviour's Nativity. That *St. John* did live 'till this Reign I find also asserted in the antient Book, of which we have an Abstract in *Photius*^v, which is entitul'd, *The Martyrdom of Timothy*, in *Isidore Hispalensis's* Treatise of the Lives and Deaths of the Prophets and Apostles^w, and in the Synopsis of *Dorotheus*^x, though he make *St. John* to have liv'd to the Age of an hundred and twenty; which, if it were certain, would prove that he died not in the Beginning, but in the End of *Trajan's* Reign, if not rather in the Reign of *Adrian*^y. He that would read more of the Time of *St. John's* Death may consult Mr. *Dodwell*^z.

'Tis impossible to say any thing certain concerning the Manner of *St. John's* Death. *Polyrates*^a says, he died a Martyr at *Ephesus*, as do some o-

^p Lib. de Baptism. c. 17.

^q Advers. Hæres. lib. 2. c.

39.

^r Lib. 3, c. 3.

^s In Chronic. ad Ann. CIII.

^t Catalog. vir. illustr. in Jo-
anne.

^u Cod. GCLIV.

^v Inter Orthodoxogr. Vol I.
p. 598.

^w Edit. Latin.

^x It being reasonable to suppose *John*, when he was called to the Work of the Ministry, was not under the Age of *Christ*, i. e. not under his thirtieth Year, none undertaking that Office earlier.

^y Addit. ad Pearson. Dissert.
2. de Success. Rom. Episc. c. 5.

^z Epist. ad Victor. apud Euf.
Hist. Eccl. l. 5. c. 24.

ther of the Antients; viz. *Chrysostom*^b, and *Theophylact*^c, his constant Follower. Whether the latter Writers, who have asserted *St. John's* Martyrdom, were induc'd to that Opinion; only by supposing that those Words of Christ, *Matt. xx. 23.* to *John* and *James*, implied their violent Death, viz. *Ye shall drink indeed of my Cup, and be baptized with the Baptism that I am baptized with, &c.* I shall not determine. To me the Fact seems probable, not only from the Testimony of *Polycrates*, but because all the rest of the Apostles did suffer Martyrdom, and the Text seems not obscurely to imply it.

The mistaken Judgment of the Apostles, that *John* should never die, founded upon those Words of our Saviour, *Job. xxi. 21, &c. If I will that he tarry 'till I come, what is that to thee?* led many of the Antients also into a Persuasion, that *St. John* did never die: *St. Austin*^d has largely discuss'd the Question, and tells us of an Opinion of some founded upon some Apocryphal Scriptures, viz. That *St. John* in perfect Health order'd his Grave to be made, and then laid himself down in it as in a Bed, and died. Others say, he did not then die, but only lay down asleep like a Person dead; and in this State of Sleep, not Death, he will continue 'till Christ come; That he is not dead, says he, they prove by the Motion of the Grave-Dust, which is continually occasion'd to boil and bubble by the Motion of his Breast. This Opinion, says *St. Austin*, I will not oppose; for I have been inform'd of the Fact from grave and credible Witnesses. *Isidore Hispalensis*^e relates the same Story with several other particular Circumstances too trifling to be mention'd. *Ephraim The-*

^b Homil. 66. in Matth.

^c In Matth. xx. 23.

^d Tract. 124. in Joann.

Tom. 9.

^e De vit. & obit. Prophet.

& Sanctar. inter Orthodox.

Vol. I. p. 598.

opolitanus, Bishop of *Antioch*, about the Year of Christ, 510^f, endeavours to prove that St. *John* never died, but was translated as *Enoch* and *Elijah*. I will add no more, but that the same Opinion seems to have been receiv'd in the several succeeding Ages of Christianity. *Georgius Trapezuntius*, a learned Writer, tho' late, has wrote five whole Treatises which he dedicates to the Pope, with Design to prove that St. *John* never did die. I shall think it sufficient to refer the Reader to the ingenious Tract^s. Hence it came to pass, that several Impostors have profess'd themselves to be this Apostle; one particularly in the Time of *Martinus*, about the Year 400^h, and another in Queen *Elizabeth's* Time, who was afterwards burnt at *Thoulouse* in *France*, as we are told by *Beza*ⁱ.

^f Responf. ad Anatol. Scholast. Quæst. apud Phot. Cod. 229.

^h Vid. Sever. Sulpit. de vitâ Martin. inter Orthodoxograph. Vol. I. p. 555.

^s Inter Orthodoxogr. Vol. II. P. 1230.

ⁱ Annot. in Joann. xxi. 21.





CHAP. XIV.

St. John's Gospel wrote against the Hereticks, viz. the Cerinthians and Ebionites, who denied our Saviour's Divinity; as also to enlarge the Gospel History. It was wrote after the Year of Christ XCVII. An Objection to this Answer'd. Other Miscellaneous Remarks.

Concerning St. John's Gospel, whatever appears to me considerable, I shall lay down in the following Observations.

I. St. John seems to have had two particular Designs in the writing of his Gospel, viz. the confuting of certain Hereticks, and supplying the Defects of the History of Christ in the other Gospels.

1. St. John wrote his Gospel with the Intent or Design of confuting certain Hereticks of that early Age, who denied the Divinity of our Saviour. This is largely attested by the Antients: *Irenæus* tells us, "That the Evangelist design'd by his Gospel to confute the Errors which *Cerintbus* had infus'd into the Minds of the People, and had been infus'd by those who were call'd *Nicolaitans*; and to convince them, that there was one God, who

Advers. Hæres. lib. 3. c. 11. p. 257.

“ made all Things by his WORD, and not, as
 “ they imagin’d, ONE who was the Creator, and
 “ ANOTHER who was the Father of the Lord
 “ (Jesus); ONE who was the Son of the Crea-
 “ tor, and ANOTHER who was the Christ, who
 “ continued impassible, and descended upon Jesus
 “ the Son of the Creator, &c.” *Epiphanius*
 proves, *St. John’s Gospel* could not be written by
Cerintus, because it was wrote against him^b. *Je-*
rome is most particular, and informs us; “ That
 “ when *St. John* was in *Asia*, where then arose
 “ the Heresies of *Ebion* and *Cerintus*, and o-
 “ thers, who denied that Christ was come in the
 “ Flesh, i. e. denied his divine Nature, whom he
 “ in his Epistle calls *Antichrists*, and *St. Paul* fre-
 “ quently condemns in his Epistles, he was forc’d
 “ by almost all the Bishops of *Asia*, and the De-
 “ putations of many other Churches to write
 “ more plainly concerning the Divinity of our
 “ Saviour, and to soar aloft in a Discourse on the
 “ WORD, not more bold than happy.” Whence
 we are told in *Ecclesiastical History*, that when he
 was solicited by the Brethren to write, he answer’d,
 he would not do it, unless a publick Day of Fast-
 ing and Prayer was appointed to implore God’s
 Assistance; which being done, and the Solemnity
 being honour’d with a satisfactory Revelation from
 God, he broke forth into those Words, *In the Be-*
ginning was the Word, and the Word was God, &c.
 To the same Purpose *Austin*^d saith, *this Evangelist*
wrote concerning the co-eternal Divinity of Christ against
the Hereticks; and the same Father has in several
 Places observ’d, that he above the rest of the A-
 postles has asserted Christ’s Equality with the Fa-

^b Hæres. 51. Alogor. N°. 4. Matth. See the same. Catal. vir.
 & 12. illustr. in Joann.

^c Præfat. in Comment. in ^d Præf. in Tract. in Joann.
 Tom. 9.

ther; and while they are content to give an Account of Christ's Miracles and moral Precepts, he rather chose to relate those things which pertain'd to our Saviour's Divinity^e.

2. St. John wrote his Gospel with Intent to supply the Defects of our Saviour's History in the other three Gospels; for whereas they say little of that Part of our Saviour's Life, which preceded the Imprisonment of John the Baptist, he has inserted it in his Gospel. This is related by Eusebius^f, Jerome^g, &c. tho' the Author of the antient Book of Hypotoposes under the Name of Clemens Alexandrinus^h assigns this Reason somewhat differently, viz. John observing that in the other Gospels τα σωματικά — διεδηλωται, i. e. The Things pertaining to our Lord's human Nature were wrote. He, inspired by the Holy Ghost, at the Request of his Friends, compos'd πνευματικὸν διαγίδιον, i. e. a Spiritual Gospel, or an Account of our Saviour's Divinity. To the same Purpose we read in Epiphaniusⁱ, that the other Gospels had so fully related the Affair of Christ's Incarnation, and the Things which he did as incarnate, that he judg'd it needless to write the same, and therefore wrote his Gospel against Ebion, Cerinthus, Marcion, &c. who affirm'd, that Christ had no Being before he was born of Mary.

^e Loc. cit. & de Consens. Evangel. lib. 1. cap. 4. p. 373. Tom. 4.

^f Histor. Eccles. lib. 3. c. 24. See the Place at large above in this Part in the previous Dissertation.

^g Aliam causam hujus Scripturæ ferunt, quod quum legisset Matthæi, Marci & Lucæ volumina, probaverit quidem textum Historiæ, & vera eos dixisse firmaverit, sed unius tantum anni, (This was a common but unaccountable Mistake of the

Antients, that the three other Evangelists relate only the History of Christ for one Year) in quo & passus est post carcerem Joannis historiam texuisse, prætermisso itaque anno, cujus acta a tribus exposita fuerant superioris temporis, antequam Joannes clauderetur in carcerem, gesta narravit. Catalog. vir. illustr. in Joann.

^h Apud Euseb. Hist. Eccles. lib. 6. c. 14.

ⁱ Hæres. II. Alogor. N^o. 12.

II. St. *John's* Gospel seems to have been written about the Year of Christ, XCVIII.

The most antient Christians have fix'd no Time of its writing. *Ireneus* only saith, that it was wrote at *Ephesus*, during his Abode there^k; but whether it was before his Banishment from thence by *Domitian* to *Patmos*, or after, he saith not. 'Tis upon many Accounts most probable, that it was written after his Return. *Epiphanius* expressly asserts, that he wrote it in his ninetieth Year, after his Return from *Patmos* to *Ephesus*^l, tho' I know not by what strange Sort of Mistake, he makes it to have been in the Reign of the Emperor *Claudius*, instead of the Reign of *Nerva*, or *Trajan*, between the first of which and *Claudius* there interven'd the Reigns of seven several Emperors, viz. *Nero*, *Galba*, *Otho*, *Vitellius*, *Vespasian*, *Titus*, and *Domitian*. 'Tis plain therefore, St. *John* did not write his Gospel before the Reign of *Nerva*, i. e. not before the Year of Christ, XCVII. for sooner he could not return from *Patmos*; but whether he wrote it in that Year immediately after his Return, or some time later, I shall not enquire. This is, I think, the most receiv'd Opinion about the Time of St. *John's* writing his Gospel; nor is there any considerable Difference between the later Fathers and *Epiphanius* on this Head. The Author of the Martyrdom of *Timothy* (if I understand his Words right) asserts the same as *Epiphanius*, viz. that he wrote it after his Return from *Patmos* to *Ephesus*^m; and so does *Isidore Hispalensis*ⁿ. *Dorotheus* differs only, in saying, that he wrote it during his Exile-State in *Patmos*, and publish'd it afterwards by *Gaius* at

* Joannes discipulus Domini-
edidit evangelium Ephesi Asiæ
commorans adv. Hæres. lib. 3.

^l Loc. jam cit.

^m Apud Phot. Cod. ccliv.

ⁿ Inter Orthodoxogr. Vol. I.
p. 598.

Ephesus^o; and this is only one Year's Difference. There are indeed some Manuscripts^p, and later Writers, as *Theophylact*^q, &c. who will have this Gospel written much sooner, viz. about the Year of Christ, 65, viz. thirty two Years after our Saviour's Ascension; but the Authority of these is so small in Respect of those above-mention'd, that I need say no more, had not Mr. *Whiston* fallen in with their Opinion^r. He offers indeed several Reasons for it, in which I cannot see the least Shew of Evidence: The bare Proposing them would be a sufficient Confutation of them. The most considerable of them is the fourth, viz. that *John* (v. 2.) speaks of the Pool of Bethesda in the present Tense, there is at Jerusalem, and not there was, which better agrees to the Time he assigns (as he imagines) before the Destruction of Jerusalem, when that Pool and Porch were certainly in Being, than to the Time afterward, when probably both were destroy'd. Dr. *Whitby*^t, several Years before Mr. *Whiston*, observ'd and submitted (tho' at the Expence of a Contradiction to what he^s seem'd elsewhere to assert) to the Force of this Argument; "If, says he, 151. St. THERE IS be the true Reading, as the Consent of almost all the Greek Copies argues, it seems to intimate that Jerusalem and this Pool were then standing, when St. John wrote this Gospel, and therefore that it was written, as *Theophylact* and others say, before the Destruction of Jerusalem, and not as the more antient Fathers thought, long after.

To this I answer;

(1.) That unless *John* had certainly known the Destruction of this particular Place at Jerusalem,

^o In Synops.

^p Vid. Mill. in Calc. Joan.

^q Praef. in Joan.

^r Essay on the Constit. p. 19.

See concerning the Time of St.

John's writing his Gospel Dalmæum contr. Dionys. Arcopag. cap. 16. — p. 102, &c.

^t Annot. in loc.

^s Pref. to John.

it was more proper for him to speak in the present time, as supposing it still standing, than in the past time, asserting what he knew not. And indeed, who can suppose that *John* at the Distance which *Ephesus* was from *Jerusalem*, should be particularly inform'd of the Destruction of every particular Place in the City?

(2.) That in all Probability the Pool was not fill'd up, but still in the same State after the Destruction of *Jerusalem*, as before. Pools were of great Service, and as it probably could answer no End for the Conquerors to destroy it, so it would be a prodigious Work to fill it up, especially if the Accounts which we have of the several Streams that fed it may be depended upon. Add to this, that *Tertullian*^w says, this Pool lost its Virtue after *Christ's* Time, undoubtedly referring to Times after the Destruction of the City, which supposes the Pool still standing.

(3.) Suppose the Pool was destroy'd, and *John* to have known it, there is no Impropriety in using the Verb *ἔστι*,^{*} Nothing being more common among Writers, than to use Verbs in the present Tense to denote the Preterperfect Tense. This is especially remarkable in, and observ'd by all the Criticks on the New Testament. See Instances in *Glassius Gram. Sacr. Lib. 3. Tract. 3. Can. 48. p. 651, 652.*

(4.) Several of the antient Manuscripts and Versions read the Verb in the past Time. (See *Dr. Mill Annot. in Loc.*) and so *Nonnus* paraphrases the Place,

Ἦν δὲ τὸ ἀποικίον ἐν ἀδραπολίτι, &c.

III. *St. John's Gospel was translated into Hebrew.* The Credit of this depends upon what we

^w See *Dr. Lightfoot. Disqui- sit. Chorogr. Joan. præmiss. c. 5.*

^{*} *Adv. Jud. cap. 13.*

read in *Epiphanius*, in the three several Places refer'd to at the Bottom of the Page^z.

IV. *St. John's Gospel was admir'd by the Platonists. Amelius^y swore the Barbarian (so the Greeks call'd all but themselves) was in the right in his Account of the Word, &c. and Austin tells us, he was inform'd by Simplicianus, Bishop of Milan, that a certain Platonist said, the Beginning of St. John's Gospel deserv'd to be written in Letters of Gold, and to be read in all publick Assemblies^z.*

V. *The Style of St. John's Gospel was judg'd by Dionysius Alexandrinus^a to be elegant and pure in respect of the Greek, and the whole Composure to be beautiful in Words and Thoughts, without any Barbarisms, Solecisms, or Idiotisms in it, the Author being endow'd both with the Advantage of Learning, and Words, or Eloquence: Some of the Moderns have very positively determin'd otherwise; Grotius^b and Dr. Cave^c have told us, one after the other, That his Greek generally abounds with Syriacisms, his Discourses many times abrupt, set off with frequent Antitheses, connect'd with Copulatives, Passages often repeated, things at first more obscurely propounded, and which he is forc'd to enlighten with subsequent Explications, Words peculiar to himself, and Phrases us'd in an uncommon Sense. How just this is, I shall leave to the Reader to determine, only adding a Remark of Sixtus Senensis^d, That St. John had this Peculiarity in his Style, to make the last Word of the former Sentence to be the first of the next^e.*

^a Hæres. 30. Nazar. N^o. 3, 6, 12.

^y Apud Euseb. Præp. Evang. lib. 11. p. 540. See Dr. Cave's Life of St. John. §. 15.

^z De Civit. Dei, lib. 10. c. 29.

^a Apud Euseb. Hist. Eccles. lib. 7. c. 25.

^b Annot. in Joan. Titul.

^c Lib. cit. §. 16.

^d Bibli. Sanct. Lib. 6. p. 499.

^e See Vol. I. of this Work, Par. I. ch. xiii. p. 98.



CHAP. XV.

St. John's Gospel prov'd by several Arguments to be Canonical. An Objection against it refuted. It was not wrote by Cerinthus.

THAT which remains farther is to evidence the Canonical Authority of *St. John's Gospel*, by the Propositions which are laid down in the first Part, *viz.*

ARG. I. *St. John's Gospel* is to be esteem'd Canonical by Prop. IV. because *it is found in all the Catalogues of Sacred Books, which we have among the Writings of the primitive Christians.* See what is said under this Argument in treating of the preceding Gospels, and how it is in the Catalogue of *Origen, Eusebius, Athanasius, Cyrill,* that of the Council of *Laodicea, Epiphanius, Gregory Nazianzen, Philastrius, Jerome, Ruffin, Austin,* that in the third Council of *Cartbage,* and in the Books under the Name of *Dionysius the Areopagite.* Vol. I. Part I. Ch. VIII.

ARG. II. The Gospel of *St. John* is Canonical, because *it is cited and appeal'd to as Scripture in the Writings of the primitive Christians* by Prop. V.

I shall here, as in treating of the former Books, shew the several Places of those antient Authors, who have cited this Gospel. 'Tis cited ;

I. By

I. By CLEMENS ROMANUS.

I find but one Place in his Epistles, wherein he appears to have cited *St. John*, viz. §. 49. *Epist. I.* he manifestly uses those Words of this Gospel, Ch. x. 15.

II. By BARNABAS.

The Author of this Epistle seems plainly to have made use of this Gospel, Ch. VII. for he there not only mentions the Circumstance of our Saviour's being pierc'd at his Crucifixion, which is related only by *St. John*, (xix. 34.) but manifestly applies that Prophecy, *Zech. xii. 10.* *And they shall look upon me whom they have pierc'd*, to this Circumstance of Christ's Passion; as *St. John* also does, §. 37. What strengthens and seems to render this Evidence undeniable is, that the Author cannot be supposed to have thus applied the Prophecy from his own Reading of it in the Prophet, for he not being a Jew understood not the Hebrew, but must be suppos'd to have cited (as he usually does) out of the LXX. Version. Now the LXX. have rendred this Place very different from the Hebrew, and that thro' a Blunder or Mistake in their Reading, confounding ר with ק and ק with ר in one and the same Word, reading, viz. רקרי instead of קרי, and so translating κατασχετησαντο, they insulted, instead of ἐξανατησαν, they pierced; as *St. John* following the Hebrew does rightly translate. This Observation of the LXX.'s Mistake was first made by *Jerome*^a, and after him by *Erasmus*, *Beza*

Lightfoot

^a Lib. ad Pammach. de optimo Genere Interpret. Part 2. Tract. 6. fol. 133. An Instance of a like Mistake committed by the LXX. the Learn-

ed may observe *Amos ix. 12.* where instead of the Hebrew Words שְׂאֵרֵי אֶחָם *i. e.* that they may possess the Rem-

Lightfoot, Hammond, and other Criticks on John xix. 37. Hence 'tis plain, that the Author of this Epistle did certainly use *St. John's Gospel*; and what is farther remarkable to my Purpose, uses the very same Verb^b. I am sensible indeed, that some of the old *Greek Copies* have these Words, as *St. John*, but 'tis plain from *Jerome*, that it was not so in the old *LXX.* and if it was so in the Versions of *Aquila, Symmachus, or Theodotion*, these were made after the Time in which the Author of this Epistle is suppos'd to have wrote.

III. By IGNATIUS.

<i>St. JOHN's Gospel</i>		<i>The lesser Epistles of IGNATIUS.</i>
1 Ch. v. 19, 30. and viii. 28.	Cited in	1 Epist. ad Magnes. ch. vii.
2 Ch. i. 1, &c.		2 ——— ch. viii.
3 Ch. xii. 31. xiv. 30. xvi. 11. viz. the Title given Satan, <i>The Prince of this World.</i>		3 Epist. ad Roman. ch. vii. Αἰχλὼν τῆς αἰῶνός τῆς τῆς.

IV. By JUSTIN MARTYR.

<i>St. JOHN's Gospel</i>		<i>JUSTIN MARTYR's Works.</i>
1 Ch. i. 1, &c.	Cited in	1 Dialog. cum Tryph. Jud. p. 284, 285.

nant of Edom, the *LXX.* read **אֶדוֹם** for **אֶדוֹם** and **יְרֵשׁוּ** for **יְרֵשׁוּ** i. e. that the Residue of Men might seek the Lord. This is the more considerable, because the *LXX.* are follow'd in

this Translation by *St. James* in his inspir'd Discourse, *Acts xv.* 17.
^b *St. John's Word* is ἐξῆν-
τησαν, and *Barnabas's* κατα-
τησαντις.

<i>St. JOHN's Gospel</i>		JUSTIN MARTYR'S <i>Works.</i>
2 — 14.	Cited.	2 Apolog. 2. pro Christ. p. 74.
3 Ch. iii. 3.		3 — p. 94.
4 — 14.		4 Dialog. cum Tryph. Jud. p. 322.
5 Ch. xix. 9.		5 — p. 329.

V. By THEOPHILUS ANTIOCHENUS.

In his second Book to *Autolycus*, he cites *Joh.* i. 1, 2, &c. and introduces it thus, Διδασκουν ημας αι αγιαι γραφαι η παντες οι πνευματοφοροι εξων Ιωαννης λεγει, &c. i. e. *So the Holy Scriptures teach, and all the inspir'd Writers, among whom is John, who saith, In the Beginning was the Word, &c.*

VI. By IRENÆUS.

I have observ'd above, treating of *St. Matthew's Gospel*, that *Feuardentius* at the End of his Edition of this Father, has made with great Exactness an Index of most of the Citations made by *Irenæus* from *St. Matthew*. The same is to be said of his Index of *St. John*, in which tho' he has not collected all, yet he has most of the References made to it. I have examin'd all those, and observ'd several others, and dare affirm, that *Irenæus* has appeal'd to, or cited this Gospel in above one hundred and twenty several Places. It would be needless to transcribe them. I shall select only those Places, where *St. John's Gospel* is referr'd to by Name, viz.

- 1 Joh. I. 1, &c. Lib. I. adv. Hæref. c. 1. p. 37, 39. Lib. 2. c. 2. p. 148. Lib. 3. c. 11. p. 257, &c. Lib. 5. c. 18. p. 463.

Ch. XV. *St. John's Gospel Canonical.* 147

463. Lib. 3. c. 8. p. 250. Lib. 3. c.
18. p. 275, &c.
2 Joh. iv. 6. Lib. 3. c. 32. p. 300.
3 — v. 39. Lib. 4. c. 23. p. 339.
4 — 46. — c. 3. p. 321.
5 — xiii. 25. Lib. 3. c. 1. p. 229.
6 — xx. 31. Lib. 3. c. 18. p. 277.

I will only observe farther from this antient Father, that he several times cites this Gospel under the exprefs and distinguishing Name of SCRIPTURE, or THE SCRIPTURE, so for Instance, citing *Joh. i. 3.* (*Lib. i. c. 19. p. 114.*) he introduces it thus, *Quemadmodum Scriptura dicit, i. e. AS THE SCRIPTURE SAITH.* * Again, citing *Joh. xiv. 6.* (*Lib. 3. c. 5. p. 245.*) he says, he takes his Proof *ex Scripturis, i. e. from the Scriptures.*

VII. By CLEMENS ALEXANDRINUS.

The Editor of the *Paris* Edition of this Father's Works has prefix'd a Collection of above thirty Places, which are cited, as he says, by *Clemens* out of *St. John's Gospel*; but, as I have observ'd on *St. Matthew*, his Collection is in so many respects inaccurate, false, and defective, that as I could not depend upon it my self, so neither could I refer the Reader to it. I have therefore made the following Collection, which is just, and may be safely depended upon.

* Tho' the Words do indeed evident they are also to be re-introduce another Text, yet 'tis ferr'd to this.

A Collection of the Places of St. John's Gospel cited by Clemens Alexandrinus.

St. JOHN'S Gospel

1 Chap. i. 1. —

2 — 3.

3 — 12.

4 — 14.

5 — 16.

6 — 17.

7 — 18.

8 — 27.

9 — 29.

10 Ch. ii. 7.

11 Ch. iii. 6.

12 — 16.

13 — 19.

The Works of CLEMENS ALEXANDRINUS.

1 Admonit. ad Gentes
p. 5. & Pædagog.
Lib. 1. cap. viii.
p. 113.

2 Pædagog. Lib. 3. c.
5. p. 233. Stromat.
Lib. 1. p. 292. &
Lib. 6. p. 662.

3 Stromat. Lib. 4. p.
484.

4 Pædagog. Lib. 1. c.
3. p. 83. & Stromat.
Lib. 5. p. 553.

5 Stromat. Lib. 1. p.
312.

6 Pædagog. Lib. 1. c.
7. p. 112.

7 Stromat. Lib. 5. p.
587.

8 — p. 573.

9 Pædagog. Lib. 1. c.
5. p. 91, 92.

10 — Lib. 2. c.
2. p. 156.

11 Stromat. Lib. 3. p.
462.

12 Pædagog. Lib. 1. c.
6. p. 94. & Strom.
Lib. 5. p. 591.

13 Admonit. ad Gentes,
p. 63.

Cited in

St. JOHN'S

St. JOHN's Gospel

- 14 Ch. iv. 6.
 15 — 7.
 16 — 32.
 17 Ch. v. 24.
 18 Ch. vi. 27.
 19 — 32.
 20 — 36.
 21 — 39.
 22 — 51.
 23 Ch. vii. 16.
 24 — 18.
 25 — 33.
 26 Ch. viii. 24.
 27 — 34, 35.
 28 — 44.
 29 Ch. x. 1.
 30 — 7, 9.
 31 — 8.
 32 — 11.

The Works of CLEMENS ALEXANDRINUS.

- 14 Pædagog. Lib. 1. c. 9. p. 126.
 15 — Lib. 2. c. 3. p. 161.
 16 — Lib. 1. c. 6. p. 104.
 17 — c. 6. p. 93.
 18 Stromat. Lib. 1. p. 272. — Lib. 3. p. 463.
 19 Pædagog. Lib. 1. c. 6. p. 104.
 20 Stromat. Lib. 4. p. 542.
 21 Pædagog. Lib. 1. c. 6. p. 94.
 22 — c. 6. p. 100 — 102.
 23 Stromat. Lib. 1. p. 312.
 24 Ibid.
 25 Stromat. Lib. 4. p. 468. — Lib. 6. p. 666.
 26 — Lib. 5. p. 591.
 27 — Lib. 2. p. 368.
 28 — Lib. 1. p. 311.
 29 — Lib. 5. p. 590.
 30 Admonit. ad Gentes, p. 8.
 31 Stromat. Lib. 1. p. 309.
 32 Pædagog. Lib. 1. c. 7. p. 108. — c.

Cited in

St. JOHN'S Gospel

The Works of CLEMENS ALEXANDRINUS

		9. p. 126. — c. 11. p. 133.
33 Chap. xi. 43.		33 Pædagog. Lib. 1. c. 2. p. 81.
34 Ch. xiii. 5, &c.		34 — Lib. 2. c. 3. p. 161.
35 Ch. xiv. 6.		35 Stromat. Lib. 1. p. 285. — Lib. 5. p. 553.
36 Ch. xv. 1.	Cited in	36 Pædagog. Lib. 1. c. 8. p. 115. Strom. Lib. 1. p. 291.
37 — 11, 12.		37 Stromat. Lib. 2. p. 391.
38 Ch. xvi. 27.		38 Pædagog. Lib. 1. c. 3. p. 82.
39 Ch. xvii. 23.		39 Ibid.
40 — 21 — 27.		40 — Lib. 1. c. 8. p. 117, 118.
41 Ch. xx. 29.		41 Stromat. Lib. 2. p. 362.
42 Ch. xxi. 9, &c.		42 Pædagog. Lib. 2. c. 1. p. 147.

By all that is above said 'tis undeniably evident, that this Gospel of St. *John* was appeal'd to as Scripture in the Writings of the first and most early Christians. The Matter is so clear, and the Citations so numerous in the Writings of *Tertullian*, *Origen*, *Jerome*, *Austin*, &c. that I thought it needless to collect them.

ARG. III. The Gospel of St. *John* is of Canonical Authority by Prop. VI. because it was read as Scripture in the Assemblies or the Churches of

of the primitive Christians. Not to repeat what I have above said, for the Proof of this I must refer the Reader to Vol. I. Part I. Ch. x. of this Work, and what is said above concerning the Reading of St. Matthew's Gospel in this Part, Chap. III.

ARG. IV. The Gospel of St. John is of Canonical Authority, by Prop. xv. because it *was esteem'd as such by the Churches of Syria in or near the Apostles Time, and accordingly plac'd by them among their Collection of Sacred Books.*

All the Objection which has been made against the Authority of this Gospel is, *that it was not written by St. John, but a noted Heretick, Cerinthus, who was Cotemporary with St. John.* This was first asserted by the Hereticks, whom Epiphanius calls *Αλογοι, Alogians*, because they did not believe the *λογος*, or Word spoken of in the first Chapter of the Gospel; (See Epiphanius. *Heres.* 51. N^o. 1, 2, 3.) Nor do I know that any of the anti-ent Hereticks besides these were of this Opinion. Sixtus Senensis^d and Father Simon^e tell us, the Theodotians, or Followers of Theodotus Byzantium, follow'd the Alogians herein; but I believe these two learned Writers were led into this Mistake by a too hasty Reading of the Words of Epiphanius, (*Heres.* 51. N^o. 1.) where this is not asserted of the Theodotians. Mr. Toland indeed has insinuated this Objection against the Credit of St. John's Gospel^f, but 'tis easy to answer him and his Brethren the Alogi.

1. *That the Gospel is directly contrary to the Doctrines of Cerinthus.* He taught, that Christ was in all respects a mere Man, *ψιλὸς ἀνθρώπος*, born as other Men. This Gospel evidently asserts the

^d Biblioth. Sanct. lib. 7. p. 596.

^e Critic. Hist. of the New Test. Part 1. ch. 13. p. 117.

^f Amyntor. p. 65.

contrary. How can it be (says Epiphanius, N^o. 4.) that those Things should be wrote by Cerinthus, which are directly contrary to Cerinthus? See this Argument farther pursued, and well managed by that Father in the Place cited.

2. The antient Writers assure us, that this Gospel was written by St. John with the particular Intention of confuting the Heresy of Cerinthus. So Irenæus^g, Epiphanius^h, Jeromeⁱ, &c. See this prov'd above, Ch. XIV. in the Beginning.

3. Besides these silly and late Hereticks, the Alogians, all the Christians do unanimously ascribe it to St. John. I call them late, because according to Epiphanius (*Her. 51. N^o. 1.*) they did not arise 'till after the Montanists, i. e. not 'till after the latter End of the second Century. The Fathers who have ascrib'd this Gospel to St. John, as its Author, are above-cited in the preceding Chapter, to which I add, that in the *Hypotoposes* under the Name of Clemens Alexandrinus^k, the Author styles him *πνευματι θεοφορηθεντα*; i. e. inspir'd by the Holy Ghost in writing his Gospel; and Origen^l says, this Gospel was receiv'd as his among the *αναντιρρητα εν τη υπο του θρανον εκκλησια τε θες*; i. e. the Books which were admitted by all the Churches in the World. He who has a mind may see more in Answer to the Opinion of Cerinthus being the Author of St. John's Gospel in Epiphanius, Sixtus Senensis, and Father Simon in the Places already cited; and besides these in the two Answers of Mr. Nye^m and Mr. Richardsonⁿ to Amyntor, and Dr.

^g Advers. Hæres. lib. 3. c. 11. p. 257.

^h Hæres. 51. Alogor. N^o. 4. & 12.

ⁱ Præfat. in Comment. in Matth. & Catal. vir. illustr. in Joan.

^k Apud Euseb. Hist. Eccles. Lib. 6. c. 14.

^l Exposit. in Matth. lib. 1. apud Euseb. Hist. Eccles. lib. 6. c. 25.

^m Defence of the Canon, p. 81.

ⁿ Canon vindicated, p. 73.

Whitby's Preface to his Annotations upon this Gospel.

As to the Portions of this Gospel, which are suppos'd not to be written by *John*, viz. the History of the Adulterous Woman, Ch. VIII. and the whole last Chapter of the Gospel, I have no more to say than that concerning the former I have said somewhat, Vol. I. Part I. Ch. xviii. p. 136. and the latter is only a Conjecture of *Grotius*^o, without any solid Foundation, as is well judg'd by the *French* Criticks, Father *Simon*^p and *Du Pin*^q; and after them by Dr. *Mill*, *Prolegom. in Nov. Test.* §. 249.

^o Annot. in Joan. 20. 30.

^q Hist. of the Canon of the

^p Crit. Hist. New Test. loc. New Test. §. 6.

cit.





CHAP. XVI.

St. Luke was the Author of the Acts of the Apostles. This prov'd from many Testimonies of the antient Fathers. An Objection from the Synopsis, under the Name of Athanasius refuted. The Acts contain the History of the Christian Church for the Space of twenty eight Years. The Time of St. Luke's writing the Acts discover'd. Whether he went to Alexandria? The Acts were soon translated into Hebrew.

I. **S**T. Luke, the Author of the Gospel under that Name, was also the Author of the Book, entitul'd, THE ACTS OF THE APOSTLES. This is apparent from the constant Testimony of all Antiquity, the Matter being never once question'd by any of the Catholick Church. I shall mention only those which are most antient.

I. IRENÆUS has in several Places ascribed this History to St. Luke, as its Author; for Instance, citing the History, Acts viii. 9. he introduces it thus; *Luke, the Disciple and Follower of the Apostles,*

les, says thus, *A certain Man, nam'd Simon^a*; in another Place^b, citing *Act. xv. 39. &c.* he saith, *Luke was the inseparable Companion and Fellow-Labourer of Paul, and wrote thus, viz. concerning the Contention of Paul and Barnabas, and then proceeds largely to prove, that St. Luke was the constant Companion of St. Paul, because in the Acts, Chap. xvi. 10, 11, 12, 16, 17. and Chap. xx. xxi. and xxvii. he speaks in the first Person plural, We endeavour'd, We came, We went, We sat down, and We spake, &c.* all which proves, that *Irenæus* look'd upon *Luke* as the undoubted Author of this Book. The same he proves from several Places of *St. Paul's* Epistles (*viz. 2 Tim. iv. 11. Col. iv. 14.*) and concludes from the whole *St. Luke's* Fitness for writing a just and true History. In another Place^c he shews, that *St. Luke's* Acts of the Apostles ought to be equally receiv'd with his Gospel, for that in them he has carefully deliver'd to us the Truth, and given us a sure Rule for Salvation, &c. Again, *Lib. 3. c. 13.* He observes, that *St. Paul's* Account, *Gal. ii. 1.* of the Time when he went to *Jerusalem*, exactly agrees with *Luke's* Account in the Acts. Lastly, this Father, citing Part of *Stephen's* Speech, *Acts vii.* introduces it thus, *So Luke writes, &c.^d*

2. CLEMENS ALEXANDRINUS^e, citing *Paul's* Speech at Athens, *Act. xvii. 22, &c.* introduces it, *So Luke in the Acts of the Apostles relates that Paul said, &c.*

^a Discipulus & sectator Apostolorum ait, vir quidam nomine Simon, &c. adv. Hæres. lib. 1. c. 20.

^b Adv. Hæres. lib. 3. c. 14.

^c Adv. Hæres. lib. 3. c. 15.

^d Lucas Stephanum sic dixisse scripsit. Adv. Hæres. lib. 4. c. 29.

^e Καὶ ὁ Λουκᾶς ἐν ταῖς Πράξεσι τῶν ἀποστόλων ἀπομνημονεύει τοῦ Παύλου λεγόντα. Strom. lib. 5. p. 588.

3. The AUTHOR of the *Hypotoposes* under the Name of *Clemens Alexandrinus*^f, speaking of the *Epistle to the Hebrews*, says it was translated out of its Original *Hebrew*, in which it was written by *Paul*, into Greek by *Luke*; whence, says he, we may observe, that there is a great *Likeness in the Style of that Epistle, and the Acts of the Apostles*; from whence 'tis manifest this Author esteem'd *Luke* the Author of the *Acts of the Apostles*.

4. TERTULLIAN cites several Places out of the *Acts of the Apostles*, which he calls *Commentarius Lucae*, i. e. the *Commentary of Luke*^g.

5. ORIGEN ascribes the *Acts of the Apostles* to *Luke*^h.

6. EUSEBIUS saith, *Luke has left us two inspir'd Volumes, viz. the Gospel and the Acts*ⁱ.

7. JEROME also expressly asserts the *Acts* to be the *Composure of Luke*^k.

8. Several antient Manuscript Greek Copies have the Name of *St. Luke* prefix'd to this History. (*Simon. Crit. Hist. of the New Test. Part I. c. 14.*) as also hath the old *Syriack* Version, which seems in this Case to have some Weight, as agreeing with all Antiquity.

From all this Testimony my Proposition is abundantly evident; nor have I met with any thing

^f Οδιν τον αυτον χρονον επισημειωσαι κατα την ερωτησιν ταυτης τε επιστολης και των Πραξεων. Lib. 6. apud Euseb. Hist. Eccl. c. 14.

^g Lib. de jejun. advers. Ppsych. cap. 10. p. 695.

^h Λουκας ο γραψας το Ευαγγελιον, και τας Πραξεις. apud Euseb. Hist. Eccl. lib. 6. c. 25.

It may indeed be question'd whether these are the Words of Origen, or Eusebius himself.

ⁱ Hist. Eccl. lib. 3. c. 4.

^k Catalog. viror. illustr. in Joan.

which can be objected hereto, unless that it be made an Objection, which we read in the Author of the *Synopsis Scriptur.* under the Name of *Athanasius*, viz. that *Peter dictated the Acts of the Apostles, but Luke wrote them*¹; but 'tis easy to reply,

1. *That one single Testimony is not to be credited against the universal Concurrence of Antiquity;*

2. 'Tis very evident, that *Luke wrote the greatest Part of this Book of his own Knowledge*, and so had no need of any one to dictate to him. And hence *Eusebius* says, *he wrote the Acts not from Tradition, or Hearsay, but as what he saw and heard*^m; and *Jerome* expresslyⁿ, *he wrote the Acts from what himself saw*. Besides, as *Luke* was the constant Companion of *Paul*, he was more capable of writing his History, which is the greatest Part of the Book, than *Peter* could be.

II. *The Acts of the Apostles, written by St. Luke, contain the History of the Infant State of the Christian Church, for the Space of about twenty eight Years.* He begins this History where his Gospel-History ended, viz. with an Account of our Saviour's Ascension, and what follow'd in the Church afterwards. He ends his History with the Relation of *Paul's* being brought to *Rome*, and his Abode there for the Space of two Years (xxviii. 30, 31.) Hence the Truth of the Proposition will be clearly evinc'd; for whereas our Saviour ascended in the Year from his Birth XXXIII. and *St. Paul* went to *Rome* in the fourth or fifth Year of *Nero's* Reign, i. e. in the Year of Christ, LVIII. or rather LIX. if we add to this Number the two Years of his Abode there, with which Account the History

¹ Τας Πραξεις των αποστολων υπηγορευσε μου Πητρος ο αποστολος, συνεγραψατο δε ο αυτος Λουκας. Vid. *Synopf.*

^m Loc. cit.

ⁿ *Acta apostolorum, sicut viderat, composuit.* Loc. cit.

of the *Acts* is concluded, it will produce the Year LXI. which from the Year XXXHI. makes just twenty eight Years.

There is indeed the Difference of *two Years* between the above Account, and that of Bishop *Pearson*^o, *Spanheim*^p, *Dr. Mill*^q, and some others; but as the Difference is so small, and my Account is conformable to the common Chronology of Christianity, I shall say no more.

COROLL. Hence we see near to what Time *this History of the Acts* was written, viz. either in the Year of Christ, LXII. or not long after. It being altogether probable, that *St. Luke* would not defer his writing long after his Departure from *St. Paul*, which seems to have been now when the Apostle was set at Liberty from his Confinement at *Rome*. I have above observ'd (Chap. XI.) treating of *St. Luke's Gospel*, that *St. Luke* continued at *Rome* after *St. Paul* went thence, and there 'tis probable he wrote very soon both his *Gospel* and *Acts*. That he wrote them both in the same Year seems very probable, as 'tis certain that one of them is only to be look'd upon as the second Part, or Continuation of the other. *Dr. Grabe*^r, to serve a particular Design, and after him *Dr. Mill*^s, suppose *St. Luke* to have gone immediately upon his parting from *St. Paul* into *Egypt*, and there at *Alexandria* to have publish'd both his *Gospel* and *Acts of the Apostles*, A. D. LXIV. The Foundation of this Opinion is partly the Assertion of it in the Title of the *Syriack Version*, and partly the Credit of the Constitutions of the Apostles, in which 'tis said, that *Luke* ordain'd *Avilius*,

^o Annal. Paulin. p. 18.

^r Spicileg. Patr. Tom. 1. p.

^p Histor. Christ. Secul. I. §. 32, 33.

6. p. 534.

^s Prolegom. in Nov. Test.

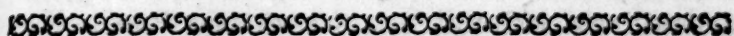
^r Prolegom. in Nov. Test. §. 114. and 121.

§. 121.

second Bishop of *Alexandria* (*Lib. 7. c. 46.*) but neither of these are of any Weight, the Titles and Epigraphes of this Version not being of very certain Authority, and the Constitutions of the Apostles of much less, or none at all.

III. *The Acts of the Apostles* seem to have been very early translated out of Greek into Hebrew. This *Epiphanius* tells us^t he had by Information from several *Jews*, and afterwards^v that one *Josephus* found a Copy of the *Acts* in Hebrew in the Jewish Archives at *Tiberias*.

† Hæres. 30. Ebionit. N^o. 3. v Ibid, N^o. 6. See also N^o, 12.



CHAP. XVII.

The Acts of the Apostles *prov'd to be Canonical by various Arguments. A Mistake of some learned Men corrected*; viz. that the Acts were not so much known or regarded as the other Books of the New Testament. *A Passage of a Book under the Name of Chrysostome to this Purpose largely consider'd. Who among the ancient Hereticks rejected the Acts.*

ARG. I. **T**HE Acts of the Apostles are of Canonical Authority by Prop. IV. because 'tis found in all the Catalogues of Sacred Books,

Books, which we have in the Writings of the primitive Christians. See Vol. I. Part I. Ch. VIII.

ARG. II. *The Acts of the Apostles* are of Canonical Authority, because they are cited and appeal'd to as Scripture in the Writings of the primitive Christians by Prop. V. as will appear from the following Instances.

The Acts of the Apostles are cited,

I. By CLEMENS ROMANUS, *Epist. I. ad Corinth.*

Ch. II. He cites the Words, which are *Act. xx. 35.*

Ch. XVIII. *He certainly made use of, and appears to have read Act. xiii. 22.* for whereas *Paul* in that Place manifestly cites *Psal. lxxxix. 20.* and makes an Addition or Paraphrase in the Citation, inserting those Words *κατα την καρδιαν μου*, which are not in the Psalm, *Clemens* citing the same Psalm has inserted *Paul's* Addition. Nor is there any room to object, that perhaps they both cited according to the *Septuagint*; for there are no such Words in any of the Copies of the *Septuagint*, nor any various Reading like it to be found.

II. By POLYCARP, *Epist. ad Philipp.*

Ch. I. He cites those Words of *Peter's* Speech, which are recorded, *Act. ii. 24.*

III. By JUSTIN MARTYR.

Cohort. ad Græc. p. 11. he cites *Act. vii. 22. viz. that Moses was learn'd in all the Wisdom of the Egyptians.* And as *Justin* could not gather this out of the Book of *Exodus*, so among other Reasons 'tis certain he did not, because he cites those whom

Part IV. The Acts of the Apostles. 161

whom he calls σοφωτατοι των ιστοριογραφων those excellent Historians who wrote *Moses's Life and Actions*, which cannot refer to the Pentateuch.

IN the Book under *Justin's* Name, undoubtedly antient, the Acts are often referr'd to; e. g. *Exposit. Fidei de rect. Confes. p. 375.* Reference is made to *Act. ix. 15.* and *Quæst. & Respons. ad Orthodox.* which perhaps is partly *Justin's*, 'tis often cited, viz. *Act. i. 7. Quæst. 112. iv. 18. Respons. ad Quæst. 24. & Respons. ad Quæst. 108. vii. 22. Quæst. 25. x. per tot. Quæst. 89. xxiii. 3. Quæst. 125.* and many other Places.

IV. By IRENÆUS.

This Father has often appeal'd to these Acts of St. Luke: I have made the following Collection.

The Acts of the Apostles.

- 1 Chap. i. 7.
- 2 — 8.
- 3 — 16, 17.
- 4 — 20.
- 5 Ch. ii. 15, 16, 17, 22, 29.
- 6 — 41.
- 7 Ch. iii. 6, 7, 8, 12.
- 8 Ib. iv. 8, 9, 24, 31, 33.
- 9 — 32.
- 10 Ch. v. 30, 42.
- 11 Ib. vii. 2 — 7.

The Works of IRENÆUS.

- 1 Lib. i. adv. Hæres. c. 33.
- 2 Ib. 3. c. 1.
- 3 — 12. p. 262.
- 4 — p. 263. & Lib. i. c. 36. p. 188.
- 5 Ib. 3. c. 12. p. 263.
- 6 Ib. 4. c. 40.
- 7 Ib. 3. c. 12. p. 263.
- 8 Ib. p. 264.
- 9 Ib. 1. c. 3.
- 10 Ib. 3. c. 12. p. 264.
- 11 Ib. p. 266.
- N. B. Here he calls this Book Scripture several times.
- 12 Ch. vii.

cited in

The Acts of the Apostles.

12 Ch. vii. 38, 39, 40.

13 — 56, &c.

14 Ch. viii. 9.

15 — 17.

16 — 20, &c.

17 — 30, &c.

18 — 33, 37.

19 Ch. ix. 4, 5, &c.

20 — 4, 5, 15, 16.

21 — 20.

22 Ch x. 1, &c. 25.

23 — 28.

24 — 35, 37.

25 Ch. xiv. 15.

26 Ib. xv. 7, &c.

27 — 23, &c.

28 Ch. xvi. 9, &c.

29 Ib. xvii. 24. — 31.

30 Ib. xx. 6.

The Works of IRENEUS.

12 Lib. 29. p. 348.

Here LUKE is nam'd.

13 Ib. 3. c. 12. p. 267.

14 Ib. 1. c. 20. p. 115.

Here LUKE is nam'd also, and call'd a Disciple and Companion of the Apostles.

15. Ib. 4. c. 75.

16 Ib. 1. c. 20. p. 115.

17 Ib. 4. c. 40. &

Lib. 3. c. 12. p. 265.

18 Ib.

19 Ib.

20 Ib. 3. c. 15.

Here IRENEUS argues for the Credit of LUKE and his Acts.

21 Ib. 3. c. 12. p. 265.

22 Ib.

23 Ib. p. 268.

24 Ib. p. 265.

25 Ib. p. 266.

26 Ib. p. 267.

27 Ib. p. 268.

28 Ib. 3. c. 14.

This whole Chapter is taken up in asserting the Credit of St. LUKE, and the usefulness of his Writings.

29 — 12. p. 266.

30 — 14. p. 271.

V. By CLEMENS ALEXANDRINUS.

The Acts of the Apostles.

The Works of CLEMENS ALEXANDRINUS.

- 1 Ch. vi. 2.
- 2 Ib. x. 11. — 16.
- 3 — 34, 35.
- 4 Ch. xv. 28, &c.
- 5 Ib. xvii. 22, &c.
- 6 — 24, &c.
- 7 Ch. xxvi. 17, &c.

cited in

- 1 Pædagog. Lib. 2. c. 7. p. 172.
- 2 — Lib. 2. c. 1. p. 149.
- 3 Stromat. Lib. 6. p. 646.
- 4 Pædagog. Lib. 2. c. 7. p. 172. & Strom. Lib. 4. p. 512.
- 5 Stromat. Lib. 5. p. 588.
- Here LUKE is cited by Name as the Author of the Acts.
- 6 — p. 584.
- See this Speech of Paul, also Strom. Lib. 1. p. 314, 315.
- 7 Ib.

VI. By TERTULLIAN.

He makes very numerous Appeals to and Citations from these Acts; it would be tedious to collect them all; I chose rather to observe that this Father cites it under the express Name of *Scripture*: *Which Part of Scripture*, says he, *they who don't receive must deny the Descent of the Holy Ghost, and be ignorant of the Infant State of the Christian Church*^a. In like manner he calls it *Scripture*.

^a Quam Scripturam qui discipulis missum, &c. De non recipiunt, nec possunt Præscrip. adv. Hæretic. cap. agnoscere Spiritum Sanctum 22. p. 238.

ture in another Place ^b, disputes against the Marcionites, and condemns them for rejecting the Acts, proving *their Truth and Genuineness* by the Testimonies of St. Paul in his Epistles, and in another Place ^c expressly calls it the *Composure of Luke*. I will not tire the Reader with any more Collections of the Father's Appeals to these Acts. The later Fathers cite them continually as the only authentick History they had of the primitive State of the Church. I proceed :

ARG. III. The Acts of the Apostles are Canonical, *because they were read as Scripture in the Churches or Assemblies of the Christians in the first Ages, by Prop. VI.* For the Evidence of this it will be sufficient to consult, Vol. I. Part. I. Ch. X. and what is above said concerning the Reading of St. Matthew's Gospel in this Part, Ch. III.

COROLL. I. From this and the preceding Arguments, 'tis evident, that several learned Men are *very grossly mistaken*, who conclude, that the Acts of the Apostles *were less known, less read, and less regarded in the first Centuries than the other Books of the New Testament*. The Foundation of their Opinion is a Passage in the *Prolegomena* upon the Acts, under the Name of Chrysostom ^d, which begins thus: *This Book is not so much as known to many; they know neither the Book, nor by whom it was written*. Hence those who always labour to lessen the Credit of the Canon have drawn fine Conclusions.

^b Scripturam Actorum Apostolorum confirmat, Lib. 5. adv. Marcion. c. 2. p. 563.

^c De Commentario Lucae Lib. de Jejun. adv. Pſych. cap. 10. p. 695.

^d Πολλοὶ τὸ το βιβλίον οὐκ ὅτι γινώσκουσιν εἶναι, οὐκ αὐτοῦ ὅτι γράψας αὐτοῦ καὶ συνθεῖς. Vid. Mill. Præf. in Act. p. 254.

1. Father Simon ^e concludes hence, that *the Gospels and the Epistles of St. Paul were then, (viz. in Chrysostom's Time, i. e. in the fifth Century) only accounted to belong to the New Testament: Perhaps, says he, none but these two Works were read in the Churches in those primitive Ages.*

2. Dr. Mill ^f, after having said the Gospels were soon spread into every one's Hands, adds, "*The Case was not so with the other Books of the New Testament; for the Books of the Acts being of somewhat less usefulness than the Gospel of Luke, as containing the History not of Christ, but of his Apostles, or rather indeed only of Paul, was neither read in the Churches, nor wrote out but by very few; then he cites the Passage of Chrysostom above produc'd.*"

Thus did these two learned Men endeavour without any Arguments to lessen the Credit of this Sacred Book: For if my preceding Arguments are good, and the Acts of the Apostles be in all the Catalogues of the Sacred Books among the Antients, if it was cited by all the first *Christians* in their Writings, and was read in their Churches (all which I have undeniably prov'd) with what Face could these Gentlemen tell the World, that it was not read nor known among the *Christians*? The Book appears by all the Writings of Antiquity to have been almost as much known as the Gospels themselves, and as constantly us'd: But their Refuge is the Passage of *Chrysostom*: He says, *It was not known to many.* To which I reply,

1. That this does not appear to be the Work of *Chrysostom*, and Dr. Mill himself ^g suspected it: *Chrysostomus* (says he) *vel alius quispiam sub ejus Nomine, &c.* *Bellarmino* indeed contends for its

^e Critic. Hist. of the N. T. Par. 1. Ch. 14.

^f Proleg. in N. T. Sect. 242, 243.
^g Ibid.

Genuineness^h. *Erasmus*ⁱ seems to have thought that it was not his; and so 'tis most probable.

2. It does not follow that, *because several Persons, or most in the Country, where this Author wrote, were ignorant of the Acts; that therefore it was not known to the greatest Part of the Christian Church.* *Erasmus* supposes^k, that the Author means only, that it was unknown to the *Rabble*; but the *Learned* know it. 'Tis much better explain'd by the learned *Fabricius*^l. *These Words* (says he) rather shew, that the wretched Ignorance and Laziness of some particular Persons was condemn'd by *Chrysostom*, than the Negligence of the universal Church in his Time.

3. If *Chrysostom* himself had positively asserted, that the Acts of the Apostles were not known and read in his time, he ought not to be believ'd, because the Evidence is so plain to the contrary from so many Authors.

4. Add to this, that *Chrysostom* himself in another Place saith, that the Acts of the Apostles was wont to be read in their Churches after *Easter*, and before *Whitsuntide*; for this he assigns this Reason, that nothing can more convictively evidence the Resurrection of *Christ*, which is the Basis of all our Religion, than the pouring forth of the Holy Ghost, and the Propagation of the Gospel by their Ministry over the World; all which is recorded in the *Acts*. Vid. *Fabric.* Præf. in 2 Tom. Cod. Apoc. N. T. And this by the way seems to me no small Evidence of what I have above said, viz. That the Book upon the Acts, from whence the Passage under Debate was

^h De Script. Eccles. p. 153.

ⁱ Annot. in Act. i. 1.

^k Ibid.

^l Sed apparet hisce verbis potius supinam quorundam Inscitiam & Torporem, quam pub-

licam Ecclesiæ suorum temporum negligentiam a viro discretissimo reprehendi & increpari. Cod. Apoc. N. T. Vol. I. p. 751.

taken, was not made by *Chrysoſtom*; if it was, *Chrysoſtom* muſt contradict himſelf in a plain Matter of Fact, viz. In one Place he aſſerts the Book not to be known; and in another, That it was publickly read in the Churches.

Erasmus, tho' he ſeems not to give any Credit to the Paſſage under the Name of *Chrysoſtom*, yet, for another Reason, concludes the Acts were not ſo much known in the Greek Church as the Goſpels and *Paul's* Epistles, viz. *because*, as he ſays, *major erat Lectionis varietas, he found more various Lections in the MSS. of this, than any other of the Sacred Books.* What this learned Critick means, I know not; if his Argument will prove any Thing, it is the direct contrary; for the more various Lections there are of any Book, the more often it has been tranſcrib'd, and conſequently the more it appears to have been in Uſe.

ARG. IV. The Acts of the Apoſtles are Canonical, becauſe the Book is found among thoſe which were receiv'd by the Churches of *Syria* as ſuch, and which they collected together as Scripture, and tranſlated, Prop. XV.

From what is ſaid it appears, that the Acts have as much Evidence of their Genuineſs and Canonical Authority as they need to have, or can be ſuppoſ'd to have at this diſtance of Time from their Writing. I know nothing that has been objected againſt the Authority of this Sacred Volume; nor indeed that can be, unleſs it ſhould be ſaid, That *ſome of the firſt and moſt early Hereticks of the Church did not receive it as Scripture*: The Fact is indeed certain. The Acts appear to have been rejected by ſeveral of them. *Tertullian* tells us, that *Cerdo* (whoſe Diſciple *Marcion* was) rejected the Acts as falſe^m, and in the ſame Bookⁿ diſputes

^m Lib. de Præſcript. adv. Hæretic. c. 51. p. 243. Acta Apoſtolorum quaſi falſa rejicit. Vid. Pamel. Annot. in Loc.

ⁿ Cap. 22. p. 238. Quam Scripturam qui non recipiunt, nec Spiritum Sanctum poſſunt agnoſcere, &c.

againſt

against some whom he does not name, who denied this Part of Scripture; and in his Dispute against *Marcion*^o confutes him and his Disciples for their absurd Opinion of rejecting the Acts. *Philastrius* informs us, that the *Cerinthians* also did not receive it: As *Austin* likewise^q, that the *Manichees* did not, because they look'd upon *Manes* or *Manichæus* to be the *Paraclete* foretold, Joh. xvi. whereas the Acts of the Apostles expressly declare it to have been the Holy Ghost who descended upon the Apostles. I have carefully examin'd the several Places where these Hereticks are said to have rejected the Acts, but find not any one Reason assigned for their doing so. But to end in Father *Simon's* Words^r, "Let us
 " leave these Enthusiasts, who had no other Reason
 " to refuse the Books that were approved by the whole
 " Church, but this, that they did not suit with the
 " Idea which they had form'd of the Christian Re-
 " ligion.

^o Lib. 5. adv. Marcion, c. Honorat. cap. 3. Tom. Opp.

² p. 563.

⁶ p. 92, 93.

^p Haref. 26.

^r Critic. Hist. of N. T.

^q De Utilitate Credendi ad Par. I. c. 14. in fine.

F I N I S.

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SINCE the Publication of the two former Volumes, the Bookseller has been prevailed on by some Friends of the reverend Author to supersede his Design of completing this Volume by another Hand; and begs leave to assure the Reader that this is all that was left written by him on this Subject.